TECHE UDINE

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Carlagna Alcs. De Universa Philosophi

19

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Clerici Regularis S. Pauli in Collegio Utinensi.

De Universa Philosophia

Tractatus

ad usum Scholarium

1808. (V. in fine)

a Nicolao Piccini transcriptus.

In Universam Philosophiam Praefatio.

Inest in nobis, optimae spei auditores, insatiabilis sciendi cupiditas. Quam autem quae magis rerum discendarum praestantia cognoscitur, eo etiam magis ad illas investigandas animus inardescat, in more positum est ut qui scientias edocendas suscipiunt in ipso limine lucubrationum suarum scientias ipsas commendare soleant quo eorum auditores ad illas impensius incumbant. Verum Philosophia nec digne laudari potest, nec ulla indiget laudatione. Cum enim spectata nominis ethymologia, sit amor sapientiae et recte per Tullium libro secundo de Officiis capite 2do rerum divinarum, atque humanarum, causarumque quibus eae res continentur scientia definiatur; liquido patet omnes scientias omnesque imo artes ambitu suo complecti; ideoque earum etiam laudes jure meritoque sibi vindicare. — Philosophia exculta gentes a barbaris distinguit quae barbariem eatenus exuunt, quatenus ad Philosophiam excolendam convertuntur, et ex vobis ipsis qui Philosophiam coluerint sapiens, qui ignoraverit insipiens erit judicandus. Plura igitur hac super re non persequor; sed potius monebo me biennij avarum quod angustissimum quidem tempus est pro tanta rerum amplitudine, et gravitate quam brevissimis potero Philosophicas institutiones scriptis consignaturum, quaestiones uberius ore tenus

explicabo vos etiam atque etiam obtestans ut si quid arduum adhuc aut obscurum remanserit, ab interrogationibus nunquam desistatis, et difficultatibus proponendis, donec probe omnia intellexentis.
Hac ratione enim fiet, ut auctorum quos supremus in Italico regno studiorum Prefectus sapientissime commendavit, doctrinas brevi tempore complecti possim et explanare.
Notissimum jam est Philosophiam in quatuor partes distribui, Logicam nimirum, Metaphysicam, Ethicam atque Physicam, de quibus suo loco. Ut autem solidam ex Philosophia utilitatem capiamus, omnis in primis labor ad Dei gloriam referendus est, ut una etiam ratione duce in Ethyca planum fiet; attendenda est deinde illa Lactantii sententia: Hominis sapientia est ut neque te omnia scire putes, quod est Dei, neque omnia nescire, quod est pecudis: est enim aliquid medium quod sit hominis idest scientia cum ignoratione conjuncta et temperata; nunquam denium obliviscendum mentem humanam quamvis acie propria in Philosophia versetur, grataam nihilominus revelationi divinae esse oportere, sine qua caecutiret inerte, turpiterque falleretur ut nimis fatalis experientia testatur. Sed jam ad rem ipsam flagranti animo accedamus, postquam ab ipso Patre luminum auxilium, Deiparae auxiliatricis nostrae, Divi Pauli Doctoris Gentium Divi Thomae Aquinatis Scolarum Angeli, Divi Aloy:

[illegible]
[illegible] Petroni, [illegible]
rumque omnium [illegible]
[illegible]

[illegible]

[illegible]
[illegible] adventurem [illegible]

[illegible] est [illegible]
[illegible] prorsus reiiciendam ducant. [illegible]
[illegible] inutilem [illegible]
[illegible], eo quod aliqui sola natura [illegible]
[illegible]

[illegible]

De motu mentis ... continuit.

Punct Primum.

De ... mentis ...

[illegible]

[illegible] idea [illegible]

[illegible]

[illegible] [illegible]

[illegible]

[illegible] consideranda sunt in earum origine, et natura in modo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ibi opportuno loco pertractabimus.

[illegible] [illegible] tur, aliqua ratio [illegible] ram luceo coloris [illegible] alio distinctione [illegible] [illegible] non [illegible] [illegible] am distinctam non habeo; non enim distinguere valeo notas, quae eiusdem ab omni alio [illegible] differentiam constituunt. Ideam vero dis-

[illegible] exhibet [illegible]
[illegible]
[illegible] notas [illegible]
[illegible]
[illegible]
[illegible]
[illegible] tanquam [illegible]
[illegible] occurrentur [illegible]
[illegible] notas sufficientes vocatur completa. Quae
vero, quae non exhibet notas sufficientes incomple-
[illegible] quae exhibet [illegible]
[illegible]
[illegible] repraesentant [illegible]
[illegible]
[illegible] est [illegible]
[illegible] a tellure [illegible]
[illegible]
[illegible]
[illegible]
ingrediuntur idem [illegible]
[illegible] notas [illegible]
[illegible] exhibet [illegible]
[illegible]
[illegible]
[illegible]
[illegible] vacuum est,
[illegible]

[illegible] augetur comprehensio [illegible]

[illegible] connectitur eo etiam [illegible]

[illegible]

[illegible] convenit [illegible] determinatis diver[illegible] vel speciei vel generis ab aliis [illegible] et generibus, et distinguitur in differen[illegible] individualem, specificam et genericam. [illegible] quia conveniunt [illegible] determinationibus. [illegible] singularibus [illegible] a ceteris hominibus distinguuntur [illegible] tantum competunt velut [illegible] idea animalis [illegible] haec vero est idea generis [illegible] nonnullas esse notas [illegible] generibus. Hinc [illegible] inferiora [illegible] species [illegible]

[illegible]
[illegible] bene volunt
[illegible]
[illegible] ... erunt.
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible] natura sua [illegible]
[illegible]
quoque [illegible] et [illegible]
[illegible] naturalia, sunt quidam [illegible]

[illegible] dignus [illegible]

[illegible] scilicet articuli [illegible]
[illegible]

[illegible]

[illegible] res, [illegible] [illegible] possibilitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] toti et soli conveniat; ut constet [illegible] [illegible] et ultima differentia [illegible] [illegible] [illegible] sit et rei [illegible] postulet. definitio [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in rebus etiam per se perspicuis accumulavit definitiones [illegible] [illegible] [illegible] [illegible] memorari [illegible] [illegible] [illegible] [illegible]

21 [illegible] est totius in suas partes distributio. Porro [illegible] [illegible] partes [illegible] [illegible] [illegible] [illegible] [illegible] integrales [illegible] [illegible] [illegible] [illegible] [illegible] vocantur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tam ut perfecta sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] essentialis proprie divisioni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] efficitur [illegible]. Primo dividatur totum in partes universales proximas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mas: secundo divisio sit integra, sive divisionis partes [illegible] [illegible] adaequent: tertio divisionis [illegible]

rei in realitate conformetur, Propositio [illegible] [illegible].

Propositiones dividuntur in simplices et complexas atque compositas. Simplices sunt illae quae unico subjecto et unico constant praedicato, quin aliud continent praeter copulam, [illegible] Propositionem [illegible] quatenus recipit unum [illegible] [illegible] praedicatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] significationem [illegible] [illegible] confirmat [illegible] dicuntur Propositiones [illegible] [illegible] [illegible] coalescunt [illegible] [illegible] Propositiones simplices. Ad compositas pertinent [illegible] [illegible] junctivae, et conditionales, sive Hypotheticae.

Articulus 2[illegible]

De proprietatibus Propositionum.

Propositionum [illegible] [illegible] [illegible] sunt [illegible] quantitas et [illegible] [illegible] [illegible] [illegible] [illegible] gatione negativa est. Quando [illegible] [illegible] rando Propositionem [illegible] [illegible] praedicato [illegible] affirmat [illegible] Propositio; quando [illegible] [illegible] [illegible] et negativa [illegible] [illegible] negationem [illegible] [illegible] [illegible]

[illegible] non [illegible] subjectum vel praedicatum
referatur. Negativa [illegible]
[illegible]
per universaliter [illegible]

Quantitas [illegible] est extensio equi-
dem subjecti [illegible] universalitate [illegible]
[illegible] particulare aut singu-
lare. [illegible] autem [illegible]
[illegible] nullum [illegible]
omne vitium est odibile. [illegible]
[illegible]
[illegible] Ex: Gr. Filii [illegible] exempla [illegible]
tum evadunt [illegible] particulare
[illegible] nonnulla tantum [illegible] generis, et
[illegible] individuum [illegible] attributo [illegible]
[illegible]
[illegible] sunt [illegible]
[illegible] est [illegible]
[illegible] extenditur [illegible]
Ex: Gr. Samson [illegible]

[illegible] habetur eum [illegible]
[illegible] subjectum, et attri-
butum [illegible]
quantitate tantum, et dicuntur subalternae,
[illegible] esse [illegible] etiam
[illegible] omnis homo est doc-
tus [illegible] homo est doctus. [illegible] repugnant qualita-
te tantum et dicuntur contrariae [illegible]

versalis; possunt vero esse ambae falsae, ut omnis
idea est distincta, nulla idea est distincta; vel u=
na vera et altera falsa: ut omnis homo est ani=
mal, nullus homo est animal. Quod si sint parti=
culares, dicuntur subcontrariae, et possunt esse
ambae verae ut aliquis homo est probus, aliquis
homo non est probus; vel una vera et altera falsa
ut aliquod corpus est impenetrabile, aliquod cor=
pus non est impenetrabile, vel tandem pugnant
qualitate, et quantitate, et dicuntur contradic=
toriae; tunc autem una vera, et altera falsa ne=
cessario est. Ad propositiones contradictorias re=
feruntur etiam propositiones singulares sola
qualitate pugnantes.

Caput sextum.

De Ratiocinatione et Syllogismo.

Quemadmodum ex duabus ideis efforma=
tur judicium, ita ex duobus judiciis fit ratio=
cinium, quo nimirum tertium aliquod judi=
cium infertur. Haec tota ratiocinii vis est
ut ostendatur tertium hoc judicium jam in=
volute fuisse in praecedentibus, ut in
exemplum hoc ratiocinatio: omnis virtus est
laudabilis; liberalitas est virtus; ergo libe=
ralitas est laudabilis. In duobus prioribus ju=
diciis jam dicitur implicite liberalitatem
esse laudabilem, cum nequeat omnis virtus

esse laudabilis, quia laudabilis est quaeque liberali-
tas, quae una ex virtutibus est.

Haec oratio [illegible] dicitur Syllogis- N. 18
mus. Tres igitur in Syllogismo sunt Propositiones
Major Minor et Consequentia quarum duae
priores appellantur etiam Syllogismi premissae.
Tres praeterea [illegible] termini [illegible] decent, sc-
ilicet majus extremum minus extremum (ita
enim vocantur) et medius terminus. In Syllogis-
mo proposito sub numero praecedenti Liberalitas
est minus extremum laudabilis est majus ex-
tremum [illegible] patet, omnis virtus est
medius terminus. Siquidem vero, ut [illegible]
datur liberalitati convenire attributum lau-
dabilis, tertiam ideam nempe omnis
virtus [illegible] tale attributum et quod
subjectum nempe liberalitatem complec-
titur in medium vocamus, inde [illegible] laudabi-
litatem [illegible] quae
sunt eadem uni tertio sunt eadem inter se.
Si vero sint in Syllogismo premissae de Consequentiae ve-
ritate dubitari nequit, contra vero si [illegible] nonnun-
quam contingit alterutram ex premissis [illegible]
esse veram et alteram falsam, hoc in casu certis-
simus consequentiam [illegible] ni-
si vera propositionis premissae [illegible]
tem notare operae sit.

Ad recte efformandos Syllogismos plures regu- N. 19
las assignari solent, paucas subjicio, quae tamen [illegible]

dicitur [illegible] non ad [illegible] veritas per [illegible] est demonstranda, excipitur ratio e specie veritatis; haec universaliter enunciatur in propositione majore; haec generatim ratio aptetur in minore rei [illegible]; et recta erit conclusio. Si [illegible] sit otium esse utile. Cur otiule est? quia est vitium [illegible] omne [illegible] tum est utile, sed otium est vitium; ergo otium est utile.

20. Quando praemissae sunt affirmantes affirmans debet esse etiam consequentia; major enim affirmat, inter [illegible] medium terminum [illegible] termine convenire; deinde [illegible] minor relate ad minus extremum; non possunt ergo quin inter se conveniant majus et minus extremum.

21. Quod si altera praemissarum affirmans sit et altera negans, negativa erit conclusio. Si enim cum medio termino alterum extremum convenit et alterum non convenit, non possunt inter se convenire.

22. Ex duabus praemissis negantibus nihil [illegible] concludi potest; ubi enim neutrum extremorum cum medio termino convenit, [illegible] inter se [illegible] convenire [illegible] ignoramus.

23. Ut recta sit syllogismus, requiritur praeterea [illegible] terminus [illegible] terminum sumatur semel universaliter [illegible] non sit singularis (N° 16).

[illegible]em nullus terminus latius patere potest in con-
clusione quam in praemissis [illegible] enim tertium
judicium non contineretur in praecedenti-
bus. [illegible]
Syllogismi [illegible] tantum in simplices et compo- [illegible]
sitos prout eorum propositiones sunt simplices
vel compositae. Regulae tamen, quas hactenus
tradidimus, utrisque recte instituendis sufficient.

Caput Septimum.

De reliquis argumentandi modis [illegible]

Quamvis reliquae argumentorum species ad N. 26
Syllogismum haud difficile reducantur de singulis
tamen breviter nonnulla dicemus. Enthymema
est syllogismus truncatus, in quo nimirum alte-
rutra ex praemissis subintelligitur ut: anima
humana cogitat; ergo spiritualis est, in quo
Enthymemate ut patet subintelligitur major
propositio: omne id quod cogitat, spirituale est
vel: omne id quod tangi potest est corpus, ergo
lignum est corpus, ubi subauditur minor pro-
positio: lignum tangi potest.

Inductio est argumentatio, in qua ex singu- N. 27
laribus recte enumeratis, concluditur [illegible]
universale. Ut autem solida inductio non
sit, necesse omnino est ut vel omnium prorsus
singularium accurata enumeratio fiat, aut
ut omnia in singularibus inveniuntur, [illegible]
[illegible]

28 Prosyllogismus est argumentatio constans quinque Propositionibus, quatenus duo syllogismi connectuntur inter se, ut prioris Conclusio sit major Propositio subsequentis.

29 Epicherema est Syllogismus in quo alteri, vel utrique praemissarum ratio subditur, adeoque modo ex quatuor, modo ex quinque Propositionibus constat.

30 Sorites seu Gradatio est argumentatio plures connectens Propositiones ita inter se cohaerentes, ut praedicatum unius evadit subjectum subsequentis, donec in Conclusione subjectum primae cum praedicato ultimae conjungatur. Sane vero autem est haec argumentandi methodus qua plures syllogismi [illegible] velut contrahuntur, sed in [illegible] caute animadvertendus est nexus Propositionum quo una ex alia necessario sequatur. Sorites Senecae ad probandum inesse prudenti beatitudinem ingeniosus: qui prudens est temperans est, qui temperans est, constans est, qui constans est imperturbatus est, qui imperturbatus est, sine tristitia est, qui sine tristitia est beatus est, ergo prudens beatus est.

31 Dilemma est argumentatio in qua, [illegible] facta prius divisione totius in [illegible], sed in conclusione colligitur de toto quod de singulis partibus [illegible] [illegible]

ex. Gr. probandum sit impios post mortem non fore beatos: vel impiorum animus veni- bit in morte: vel erunt post mortem si sentes. Si primum probatur impii post mortem non erunt beati; si alterum venient inquietatis de- sunt. Ergo impii post mortem beati non sunt futu- ri

Caput Decimum

De Sophismatibus

Sophismata sunt fallaces argumentationes, quae specie veri decipiunt incautos auditores. Prima igitur deceptio est grammaticalis fal- lacia quando nimirum sub duplici sensu ~~[illegible]~~ terminus aliquis adhibetur unde quatuor ter- mini in syllogismo inducuntur. Ex. Gr. Deus est ubique, atqui ubique est adverbium, ergo Deus est adverbium.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]
manet et nihil ignorantiae ex eo quod nondum
a nostra bona facultate recte judicandi, et habe:
propterea tanquam veritates omnes seriarum
[illegible]

[illegible] mag [illegible]

[illegible]

[illegible] Dei [illegible]
[illegible] dicens, [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]

[illegible] certitudin[illegible] cum
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] certum et [illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible].

[illegible]
[illegible]
[illegible]

21

[illegible] est [illegible] Metaphysice [illegible] Mathematice certa [illegible] sub [illegible] deceptione [illegible] et Phisice certa [illegible] ut de [illegible] et certa [illegible] prima quidem certitudo in ipsa [illegible] secunda in legibus naturae certa [illegible] in auctoritate[illegible]

Punctum Tertium

De [illegible] veritatis.

[illegible] veritatem [illegible] distinguimus [illegible] indicia communiter [illegible] veritatem [illegible] relicta [illegible] veritatem [illegible] que [illegible] veritatem [illegible] autem [illegible]

[illegible] nihil ab homine [illegible] profitentur [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vel non [illegible];
[illegible] [illegible] [illegible] in [illegible]; si
[illegible] [illegible] vel non, si hoc [illegible]
[illegible] [illegible] gravitatem, si illud vel non [illegible]
[illegible] [illegible] [illegible] [illegible], si [illegible] [illegible]
contrarium [illegible] contrariantur, si illud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] criteria [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] veritatis criteria admittenda [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] intelligentia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] quartum

[illegible]

[illegible] [illegible] [illegible] conscientiae [illegible]
[illegible] [illegible] de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] commune cum [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] cum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] determinant
[illegible] [illegible]

Propositio prima

[illegible] intimus plura [illegible] [illegible] [illegible].
[illegible] [illegible] plura [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

cogitare etc. Atqui hæc non nisi per sensum inti-
mum scimus. Ergo per sensum intimum [illegible] certo
[illegible]. Si quis [illegible] negare audeat, profecto
cum eo qui dubitat se vivere et cogitare, quæstio-
nem instituere non possemus, neque vellemus. De
minore vero [illegible] non est ambigendum. Quis
enim adeo insaniat ut dicat scire se cogitare
vivere, etc. vel ratiocinando [illegible], vel aliorum
testimonio vel per sensus externos vel alio demum
[illegible] certo? Ergo etc.
Præterea sensus intimus est [illegible], alio-
[illegible]
[illegible]
[illegible] de illo admoveamus vel non;
si hoc, jam non est sensus intimus; si illud, pro-
fecto [illegible] non potest. Fateor [illegible]
[illegible]
contra omnia [illegible] generatim sem-
per [illegible] vel [illegible]
[illegible]
[illegible] debere [illegible]
[illegible]
[illegible] ratiocinatur [illegible]
[illegible] concludat an
non, si non concludit, profecto est una cum
hoc auctore contemnendum, si autem con-
cludit; ergo ipse supponit a se aliquid veri

ratiis criterium. Ab vero notiones hae exponenda quam demonstranda esse censemus. Tanto scilicet, si perpendantur aliquantisper lumine collustrantur ut quemvis sensitivus non revincatur; prudentium tamen quisquam penitus conspiciat

Comment. Somnia etes et furiosos intimus sensus in perpetuo errore inducit. Dubitandum est ergo de iis quae sensus intimus docet. 48

Resp. In imaginationi quae sentit revera animam in somniantibus et furiosis quod sibi sentire videtur. In hac igitur sensus intimus non decipit. Eius autem provincia non est hominem docere illa quae immediate non existunt in substantia cogitante ut monuimus N. 43.

[illegible]

[illegible] sunt revocanda [illegible] ratione patet au

[illegible]

[illegible]

Humana ratio in legitima sui deductione [illegible] veritatis criterium.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] necessitate natu[illegible]

[illegible] finita. Porro quod [illegible]

[illegible] quando necessario debet

[illegible]

[illegible]

[illegible]

[illegible] de vedu, que

[illegible] racitatis sphærarum sunt posi[illegible]

[illegible]

[illegible] naturæ habet [illegible]

[illegible]

[illegible] que [illegible]

[illegible]

[illegible] intelligentiam [illegible]

[illegible]

[illegible]

[illegible] primum [illegible]

[illegible] Lectio [illegible]

De [illegible]

[illegible]

[illegible] quemo-

[illegible] ad veritatem detegendam [illegible]

[illegible] veritate [illegible]

[illegible]

[illegible] qualitates in intimo corpo-

[illegible] delitescentes vel aliud [illegible]

[illegible] et [illegible] sunt [illegible]

[illegible] neque [illegible]

ratione discordes, idcirco sint constante [illegible]

[illegible] cuilibet [illegible] universitati [illegible] provinciae. His praemissis contra idealistas sequenti modo insurgimus.

Propositio Tertia

Sensus externi ubi requisitae conditiones non desunt in rebus [illegible] [illegible], certam indubitatam veritatem [illegible].

Probatur. [illegible] gotio [illegible] [illegible] quint [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectus [illegible] [illegible] [illegible] scilicet lectione [illegible] in mentem revocemus vel quas ignoravimus [illegible] [illegible] [illegible] [illegible] [illegible] habent variisque relationibus [illegible] [illegible] infallibiliter demonstrant. [illegible] [illegible] [illegible] [illegible] revocare, diutius immorari

Objiciunt Primo

[illegible] nos fallunt. Ergo etc.

Probatur [illegible] [illegible] [illegible] [illegible]

[illegible] corpora non sunt [illegible]

[illegible]

[illegible] in [illegible]

[illegible] concedo [illegible]

[illegible] nego

[illegible] primarie sunt [illegible]

[illegible] color in tabula [illegible] in absinthio [illegible] in [illegible] odor [illegible]

[illegible] in [illegible] dolor in [illegible]

[illegible]

Sicuti qualitates [illegible]

[illegible]

[illegible]
[illegible]
[illegible] enim [illegible]
[illegible]
[illegible]
[illegible] excitare [illegible]
[illegible]
sed praeter quam quod non possumus excitare
[illegible]
[illegible] imaginationem excita-
re [illegible]
[illegible]
[illegible] si manu [illegible]
[illegible]
[illegible]
[illegible]
si rem attente perpendamus [illegible]
externos requisitis munitos [illegible]
[illegible]
[illegible] corporum qualitate [illegible]
[illegible]
[illegible] judicandum sit circa [illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] quod [illegible]

[illegible]

[illegible] edicere [illegible]

[illegible]

[illegible]

derent per hypothesin, et [illegible]

[illegible]

nem esset miraculum et [illegible]

a Torasit Lyal, quibus derogo [illegible]

per miraculum nisi [illegible]

perpetuum naturaliter [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Doque ad membrum quo carent, se rater:

[illegible]

[illegible]

[illegible] contra [illegible]

[illegible] non tenetur impedire cum [illegible]

[illegible]

[illegible]

[illegible] ment [illegible]

[illegible]

[illegible]

[illegible] pompe et humain [illegible]

[illegible]

[illegible]

[illegible]

[illegible] d'un effect [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

duntaxat [illegible] comprobari non possit, [illegible] contendere [illegible] demonstratio, nisi [illegible] dixere. Geometri [illegible] in demonstratione circa ea [illegible] versari debent, quæ per [illegible] ex [illegible] ratiocinium sunt demonstrabilia. [illegible] historici [illegible] [illegible] [illegible] fidem denegat eo quod desit Geometrica demonstratio, [illegible] non [illegible], quia [illegible] rum existentiam negaret eo quod [illegible] illos non percipiat aut [illegible] et [illegible] eo quod [illegible] [illegible] jeant. Diversi igitur [illegible] sunt probationes [illegible] et [illegible] generatim delectant sed non minus certæ quam Metaphisicæ, ubi evera sint, et necessariis conditionibus [illegible]. Neque enim profecto minus mihi certo constat Britanniam existere, quam [illegible] non nisi testes [illegible] [illegible] [illegible] [illegible] quam [illegible] [illegible] [illegible] [illegible] theorema [illegible] demonstratum.

Ad [illegible]dum. [illegible] [illegible] [illegible] plures testes, integra [illegible] [illegible] doctor [illegible] [illegible] [illegible] [illegible] probabilitatem non [illegible] [illegible] unius testis [illegible]. Dato enim [illegible] testis probabilitate [illegible] [illegible] ejus testis eandem [illegible].

borat [illegible] no et ita porro. Gradendo i-
gitur sufficient et de [illegible] numeri non
probabile tantum, sed verum indubitan-
der relatum [illegible]. Etenim quamvis
[illegible]
[illegible]
[illegible], cum omnes invicem roborentur,
ita ex que [illegible] [illegible] argumenti cur-
rum magni ponderis habere, sequeant non
sequitur [illegible] n tra-
here non posse.

Ad tertium dico [illegible] omnino esse del-
res necessarii [illegible], [illegible] fuisse ita
[illegible] [illegible] deberet, [illegible]
contra veritatem [illegible]. Si enim dili-
genter [illegible] inveniet[illegible] no-
[illegible] eiusmodi res narratas fuisse [illegible]
[illegible] attendant non [illegible], vel [illegible]
[illegible] vel errores
[illegible]. [illegible] enim [illegible]
[illegible] adver-
sarii contendunt [illegible].

[illegible] Ut [illegible] humana [illegible]
[illegible]
neque doctos fuisse neque esse [illegible].
Qui haec [illegible] cum
[illegible]
scientia, neque veriloqui[illegible]

aliquando [illegible] quernus [illegible], in omni-
[illegible] habuitur vel alterum [illegible]
tempus extiterunt [illegible] menta et maxi-
me [illegible] vero aliquando
[illegible] ingenio diligentia [illegible]
[illegible] Atqui in [illegible] est circa talia
ita tales testes decepto fuisse; Ergo nimo
potest certo contare aliquando testes non
fuisse [illegible] aliquando
certo [illegible] deceptores; ali-
[illegible] enim plures testes conveniunt omni-
[illegible] in facti referendi [illegible]
vel etiam noxii [illegible]
[illegible] contrarii et Atqui in referendis fuo-
ti facti in [illegible] et [illegible] consensitio.
[illegible] no tamen inde concludat mora-
lem circa facta [illegible] non posse attineri
[illegible] facta [illegible]
et [illegible] Etenim
ubi agitur praesertim de facti magni momen-
ti et idcirco vellant [illegible]
men non [illegible]
non fuerent, fraudem in publicam [illegible]
[illegible] mendacium obruerent
[illegible] inde [illegible]
[illegible]
[illegible] eventibus [illegible]

[illegible] et [illegible] rei movent [illegible] arte. Hinc
liquido patet [illegible] momentum [illegible]
[illegible] rei veritate [illegible]
[illegible] ab[illegible]
beta [illegible] inelu[illegible]ibili
[illegible] ut nonnunquam [illegible]
[illegible] animi
non [illegible] eodem modo ex [illegible] aut
error [illegible] aucto-
re [illegible] attendendi.

[illegible] antiqua
non [illegible]
[illegible]
[illegible] recentiorum
[illegible] recentiori [illegible]
[illegible] alteros [illegible]
[illegible]

[illegible] doc. Unus aut alter testis quando non
sint equivalenter multi [illegible] nonnisi probabili-
tatem [illegible] conceduntur quando sint equi-
[illegible] tribuit [illegible]. Hinc [illegible]
[illegible] antiq. in quibus [illegible] etiam [illegible]
[illegible] facti magni momenti [illegible] equivale-
at: scilicet quando [illegible] et [illegible] autori
sint indubitabiles quando tamen non [illegible]
numeris coevis qui illud ipsum viderunt, et nemo
reclamet, [illegible] reclam.

maret, quando [illegible] narratum cum aliis
factis aliunde certis opportune cohaereat,
quando indicia [illegible] historiis aut interna
sit, aut adversetur. In hoc adjuncti testi e-
tiam pluralitas in re magni [illegible] submini-
strat indubium veritatis criterium.

Opponunt contra hucusque dicta [illegible]. N. 53

Saltem humana auctoritas in factis supernatura-
libus sive miraculis non est indubium criterium ve-
ritatis, experientia siquidem constat miracula
non contingere contra quam negotium facere
re non debent assertiones [illegible] aliquorum.

Resp. scilicet experientia [illegible] [illegible]
[illegible] non [illegible], constat miracula non contin-
gere concedo, aliorum nego. Hoc eodem ar-
gumento [illegible] etiam [illegible] probent [illegible] Ma-
gnum extitisse. Plurimi enim existunt et exti-
terunt homines qui Alexandrum Magnum num-
quam viderunt. [illegible] Haec mi-
racula sunt, quia non sunt [illegible], legi-
busque naturae conformia. Nulla ergo nota
veritatis [illegible] respondeat. Etsi
communi experientia [illegible]
[illegible] in [illegible] mente [illegible]
[illegible], vel [illegible]
[illegible] inducunt, aliquando
[illegible] in [illegible] et [illegible]
[illegible]

[illegible] testimonio cui innititur praestare debe-
mus. Cum enim supernaturale hujusmodi e-
ventus [illegible] conformes sint, [illegible] mo-
net [illegible] naturae [illegible] [illegible]
tempore [illegible] tanto, eo magis [illegible]
[illegible] a nobis [illegible] [illegible], quo magis [illegible]
[illegible] [illegible] [illegible] aut [illegible]
[illegible] hujusmodi [illegible] miracula sunt
[illegible] cum semel ante confirmata sint, non
[illegible] [illegible] [illegible] sed etiam [illegible]
[illegible] veritatis [illegible] indigeant hujusmodi confir-
matione. [illegible] [illegible] [illegible]
[illegible] [illegible] potuit [illegible]
[illegible] [illegible]
Objiciunt 2do
Credibilius est historicos nos decipere, quam mira-
culum contingere: miraculum enim est physice im-
possibile.
Resp. [illegible] historicis miraculum narrantibus illi non
desint characteres qui sufficiunt ad certo statu-
endum factum juxta rigidae criticae leges, nego
credibilius esse etc. Tunc enim contra certum est
historicos nos non decipere; proindeque de mira-
culi veritate non est dubitandum. Sed miracu-
lum [illegible] esse physice impossibile. Quid ne-
gat [illegible] [illegible] miraculum non dicimus fac-
tum intelligimus [illegible] [illegible] naturae
ordinem [illegible] enim [illegible] naturae continuit

miraculum non est. Et quamvis miraculum sit
Physice impossibile, si diceretur absit a veritate diffi-
cilius esse omnipotentiae divinae miraculum pa-
trare; hoc est naturae cursum, et consuetum
suspendere quam iuxta ipsas naturae leges operari
ri. Sed audiatur Ciac. de re ista. Scrive il Ciaccone: Iddio
può egli operar miracoli, derogare cioè a quelle leg-
gi che ei medesimo stabilì? e non è assurda, e
per lo meno erronea cosa il trattar seriamente
una tal quistione? Troppo onor si farebbe a
chi so tenesse la parte negativa col contrastar-
lo: basterebbe [illegible] custodirlo.
Instantia. Nihilominus tamen difficilius creditur fac-
tum supernaturale, quam naturale.
Resp. Difficilius creditur, quia facto natu-
rali ob negligentiam investigandi plerum-
que assentimur, etiam quando demonstratio
moralis non est comparata. Verum si agatur
de sit quali esse deset, nego universalissime diffi-
cilius credi aut alterum credi debere diffi-
cilius factum supernaturale quam na-
turale. Cum enim hominis generatim
laboris taedeat contingit non raro ut assen-
sum non denegemus factis quae vix probabi-
lia sunt. Id autem in naturalibus evenit
frequentius quam in supernaturalibus; tum
quia magis sunt credita, tum quia sunt plu-
ra [illegible] [illegible] [illegible] contra
veritatem [illegible] [illegible] [illegible]
[illegible] miraculi [illegible] morales

quae sufficerent ad easdem naturale non pro-
babiliter tantum, sed certo, sanandum.

N. 36 Objiciunt tertio

Nihil haberi potest tamquam verum nisi
sit verosimile. Atqui miracula non sunt
verosimilia. Ergo etc.

Resp: Miracula non sunt verosimilia ex natu-
ra rei naturali: enim ei repugnant; sed
sunt verosimilia ex parte finis quem inten-
dit omnipotens auctor miraculorum. Sint
in exemplum miracula evangelica: finis
ordo moralis erat instituendus novis obliga-
tionibus hominibus imponendis, novi cultus, no-
vaeque religionis edendae, gravis hominum at-
tentionis summopere [illegible], quam universum
genus humanum in quibuscumque terrae
regionibus, et quavis aetate, [illegible] mul-
titudo religionis omnes quae in orbe terrarum
[illegible], quibusque homines mordicus ad-
haerebant, erant abolendae. Nonne ergo erat
juxta doctrinam nostram omnino et exigen-
tiam, Dei sapientia et bonitate dignissimum
ut evangelii praedicationem miraculis Deus
confirmaret [illegible] necesse esse innuimus.
(vide art. 30). Verum si verosimilitudo ex natu-
ra rei [illegible] semper esset antequam
aliquid crederemus, plura quoque [illegible] natu-
ralia quae nobis certissima sunt dene-
ganda [illegible] [illegible].

Pars Tertia.

De Methodo Caput Primum

De Methodo generatim

Patet ex iis quae in secunda parte diximus 53
veritates Philosophicas cognosci posse vel per sensum intimum, vel per intelligentiam sive rationem, vel per sensus externos vel demum per auctoritatem. Verum non semper primo intuitu ut ita dicam veritatem assequi datum est; plerumque imo non nisi per longam meditationum seriem possumus ad veritatem pervenire, et hanc ipsam veritatem caeteris docere. Datur autem aliqua ars [illegible] Ideas, judicia et ratiocinia ita disponendi ut facilius [illegible] veritatem nos ipsi assequamur, caeteris [illegible] ac dicitur methodus

Caput Secundum

De demonstratione ejusque speciebus

Monuimus jam numero quadragesimo no- 54
no humanae rationis [illegible] ad caetera quoque criteria extendi ut recte eorum [illegible] examinat. [illegible] veritatibus [illegible] per eadem [illegible] alias [illegible] alias [illegible] veritates. [illegible] [illegible] [illegible] [illegible] [illegible] debent esse omnia

certa et evidentia ut patet. Probatio ex principiis certis, et evidentibus deducta, ut par est, appellatur demonstratio. Duplici autem ratione aliquid possumus demonstrare: a priori ut aiunt, et a posteriori. Demonstratio a priori fit cum principia ex quibus natura sua realiter, vel saltem ex nostra concipiendi ratione rem demonstratam praecedunt. Exempli gratia, si ex eo quod Deus sit justus, impios puniendum esse arguamus, nostra demonstratio erit a priori. Demonstratio a posteriori instituitur cum principia ex quibus desumitur, realiter vel pro nostro concipiendi modo rem demonstratam consequuntur. Ex: gr: si deducas animae spiritualitatem [illegible] esse a posteriori demonstrationem ex earum actionibus, unde patet ipsas experientationes.

[illegible] demonstratio alia potest directa sive [illegible], alia indirecta sive negativa, et ad absurdum ducens. Directa demonstratio vocatur quando ex ipsa idea rei deducitur eidem convenire attributum, de quo est sermo. Indirecta vero demonstratio fit cum assumitur tamquam vera propositio contradictoria propositioni demonstrandae, atque legitima argumentatione inde absur-

dum aliquod arguere contenditur. Itaque
ex his demonstrationibus invicta est cum funde-
tur in ipso contradictionis principio, sed nihilo-
minus cum directa intellectum illuminet
magis quam hypothetica, quando ea obtingit
semper debet praeferri. Demonstratio est
ad hominem quando ex iis ipsis quae admit-
tit adversarius demonstratur contraria
propositio. Patet autem ad revincendum
aptissimam esse hanc demonstrationem,
non autem veritati inveniendae opportu-
nam, cum ea, quae adversarius admittit
et [illegible] principiorum habentur falsa esse
possint.

Scolium 69

Opportuna hic se exhibet occasio dicen-
di de Analogia. Analogia siquidem inservit
non raro ad veritatem multo probabilem statu-
endam, nonnunquam etiam cum certitu-
dine. Argumentum Analogiae illud est quo
ex similitudine causarum similes effectus
deruuntur vel ex similitudine effectuum si-
miles causae demonstrantur, vel demum
ex similitudine circumstantiarum, quae
aliquid aliud comitantur, sunt aliquid simile
infertur. Si unica causa alicujus effectus
esse videtur ab existentia effectus intellig
causae existentiam colligimus. Si causa sit
necessaria effectum pariter absque ullo
erroris formidine vaticinamur. Verum [illegible]

-tiae vero numquam non claudicantem certitudinem adferunt. Dum Analogia utimur ferventis fantasiae aestus coercendus est; saepe enim ineptias nostras et ridicula proferemus. Non spernendum quidem est argumentum, quod ex Analogia instituunt Astronomi ad asserendam existentiam Planeticolarum et praesertim Lunae; tot enim similitudines inter Lunam nostrumque Planetam observamus, ut rationi vix omnino appareat ineptum [illegible] existentia: at quis non videat bonum Wolfium accuratius, et oculorum structuram describentem, et staturam eorum incolarum dimetientem?

Articulus tertius

De Analysi et Synthesi.

§. 75 Duplici vero demonstrationes instituuntur via: Analysi nimirum et Synthesi. Etenim cum de re aliqua inquirimus, quae [illegible] formandum, sic rei rem ipsam in suas partes resolvimus, ut post acquisitam singularum partium cognitionem de re tota consulamus: quod si [illegible] partibus [illegible], quod est Analysim instituere [illegible] [illegible] cognitione demonstrationis initium sumentes ordine ad eam rerum classem pertinere rem de qua

dis'muta sic: Anima humana cogitat: Cogi-
tatio in ipsa non potest nisi in substantia spi-
rituali: substantia vero spirituali quaecumque
est partium expers: atqui vero quod partium
expers est corruptioni obnoxium esse non po-
test, quod vero incorruptibile est, jure dicitur
natura sua immortale; Ergo anima humana
immortalis est natura sua. Ita Analytice
demonstrari potest animam humanam
esse sua natura immortalem. Ut autem
Syntethice id ipsum comprobaretur, dicendum
foret ex. gr. Immortale est natura sua quod
corrumpi non potest: nequit vero corrumpi qu-
od partibus caret, partibus autem carere debet
quod est spirituale; spirituale vero est quod
cogitat. Porro anima cogitat. Ergo immorta-
lis est natura sua.
Satis jam non esse arbitror me non modo ie- 11
das primarias methodo uti in alia demon-
stratione, nisi antea cognoverim humanae
animae incorruptibilitatem, simplicitatem
spiritualitatem et facultatem cogitandi,
necnon nexum harum omnium rerum
inter se; cum contra ea omnia etiam
antea ignorans, in hanc cognitionem a-
nima humana est natura sua immor-
talis devenire possim gradatim incipi-
endo ab hac, sim [illegible] res quae omni-

mathematicæ, ut ita dicam, & mihi exhibet de
animo cogitandi. Sine recte Analysis metho-
do inventionis [illegible] a Scoto fuit; est enim
et commodior et tutior, et facilior via ad
veritatem detegendam; cum ad illam expli-
candam commodior non raro, sit methodus
synthetica.

Caput Quartum

De ratione investigandi veritatem media humana auctoritate sive de arte Critica.

71 Ubi de humana auctoritate disseruimus
superius in quinquagesimo 5.to et seq. [illegible] illa
doctrina quæ sunt in arte critica quæ
veritatem media humana auctoritate
investigare docet, [illegible] tempore [illegible] dno-
[illegible] simul. Cavenda tamen restat Bakonis
monitio in suo specimine intellectus hu-
mani contendentis, facti cuiuscumque vene-
rabilitatem minimi quo magis antiqua
sunt [illegible] antiquitas nihil addit
nihil demit auctoritati et veritati; cum
quod semel verum fuit semper debeat ve-
rum esse. Imo, si quid de antiquitate di-
cendum foret, potius [illegible] adverten-
dum esset hominum commenta delere
diem, naturæ judicia confirmare. Quo e-
nim antiquius est factum, eo etiam minus

res viri subtilis, et perspicacis ingenii de eodem inquisi- 61
verint, ejusque fundamenta ad trutinam revoca-
verunt, adeoque si falsum fuisset, profecto etiam
rejecissent. Hinc fieri potest, ut magis credibile sit
factum, quod unus narrat historicus, omnisque
confirmat traditio, quam si plures testes, quorum
alter alterius opinionem absque ullo examine cae-
corum more amplexus fuerit, illud ipsum narra-
rent, ubi postea publica opinione quodammodo
modo deletum sit, et neglectum.

Sed caeterum, ut optime adnotat Leibnitius 3.
vir ingenio et eruditione clarissimus, critici in
historia coaevos rerum testes magni faciunt. At
tamen neque coaevus nisi de publicis eventibus
fidem meretur, cum vero de secretis negotiis,
de causis, de ambiguis rationibus scribit, puta de
propinato veneno, de proditionibus, id saltem
scimus, quod plures crediderint... Satyrae gene-
ratim caute credendae sunt. Plurima, quae
hac nostra aetate vulgata nulla veritatis specie
... peculiaria, et minuta praesertim in histo-
ria parum tuta sunt. Ferme nullae manna-
rum narrationes rectae sunt ... peculiaris no-
stri historia nullius est auctoritatis nisi a pri-
mis antiquioribus auctoribus accepta sit et
publicae historiae conformis ... cum diver-
sarum gentium historiae consentiunt in his
[illegible] alia aliis [illegible]
[illegible]
dicium. Hujusmodi in pluribus est [illegible]

veteri testamento contenti.

74 Restat demum ut de argumento quod vocant negativum nonnulla dicamus. Argumentum autem negativum illud est, quo a silentio scriptorum, factum aliquod negatur. Caute utendum est hoc argumento, quod in omnibus flocci faciendum est, quando gravis aliqua ratio hujusce silentii afferri possit; deinde vero spernendum est etiam quando aliunde rigida fuerit positiva demonstratio. Etenim fieri potest, ut aliqua ratio silentii extiterit, quamvis nos lateat. Haec sunt diligenter perpendenda: ut non dubitem, quin recte etiam sentire possis ubi argumenta hinc et inde probabilia occurrant in aliqua critica quaestione.

Caput [illegible]

De Methodo studendi.

75. Si qui impendunt studio labores recta etiam methodo impendantur homines, procul dubio mirum inde utilitatem [illegible]. Colligam hoc capite nonnulla [illegible] quorum observatio ad notitiam [illegible] ex studii voluminibus [illegible]. Cum hominis intellectus minor sit ad ingenia [illegible], non pluribus simul scientiis aut artibus opera navanda est. Ea deligenda sunt studia, quae conditioni et inclinationi propriae sint maxime accommodata. Libri in unaquaque disciplina probatissimi deligantur, quique illam [illegible] proprie pertractent;

compendia autem nisi ab illis contecta, quos aliunde constet eam rem calluisse librariis relinquenda sunt. Librorum lectio integra esse debet et quoad fieri potest non interrupta. Integra, inquam, quae ipsam praefationem, et si quid aliud est ante opus textum non excludat; plurimum enim haec serviunt plerumque ad ipsum auctoris cognoscendum et ad rite interpretanda quae aliquantulum difficilia in operibus occurrunt. Non autem interrupta: etenim cum inchoatam lectionem suspendimus, ad aliam animum applicantes, ideas et ordinem priorum [illegible] vix [illegible] capta nonnisi confuse retinemus. Tota mentis acie ad lectionem incumbendum est; pro re nata de mea ratione [illegible] stat cuiusque ingenii vires aptare; imo in argumentis illius libri similes conficere optimum erit. Omnino autem ulterius non est progrediendum nisi praecedentia rite intellexerimus. Iuvat plurimum percurrere librum ex integro, vel saltem eius partem maioris momenti, et iterum legere et potissima scriptoris breviter consignare. Verbo dicam: nunquam optimus evadere lin[illegible] quandiu [illegible] et [illegible] sermonem quae continet [illegible]

tionem reddere valeamus, quod quidem uti-
lius intra nos ipsos fecerimus, utilissimum
secum amico

76 ibi locus ... ... si neminem habea-
mus, qui opportune nos ... ex usu lo-
quendi, quem sequitur auctor ac finis quem
sibi proposuit, ex collatione cum antecedenti-
bus et consequentibus facitur genuinum sen-
sum investigare

77 libros inutiles multo vero magis bonos mores
corrumpentes aut falsa praecipue circa Reli-
gionem principia adstruentes, vel sectantes
tamquam pestem, et venenum detestamini
nos. Per primum namque tempus illud teritur a-
deo pretiosum quo ... condiscere utilia pos-
semus secundo efficiunt ut insibilia quaerentes tam-
quam bruta animantia vivamus, quibus non
est intellectus: tertio vero pluribus erroribus te-
neras mentes imbuunt, unde irreligiosi evadunt
homines omnium demum lectio executioni ad-
versatur propriorum officiorum et reos nos con-
stituit apud supremum judicem, cujus se-
verum tribunal nemo unus evadere potest.

Caput Sextum.

De fontibus errorum eorumque remediis

78 Ut autem ea exercitium in ... ad veritatem

detegendam, et demum tandem scitu necessa-
ria visa sunt. Verum hæc et quæ ea de re di-
di potuerunt, adhuc Philosophiæ non sufficiu-
unt. Illi enim multa habeant adjumenta
ad ipsam inveniendam veritatem; nihilo
tamen minus ex altera parte plures sunt
fontes, ex quibus emanat error, non tam
illud determinatum philosophiæ tot viribus
impugnandum. Porro in detegendis erro-
rum fontibus rem aggredimur admodum
difficilem, teste Malebranchio. Ut autem
ordo aliquis habeatur ad tres fontes prima-
rios omnes errores reducemus, ad animum
scilicet, ad corpus, ad res externas, de qui-
bus singulatim quam brevissime.

De animo, mente et cognitione, sive de
~~[illegible]~~ affectibus inordinatis

Caput Septimum.

In animo tanquam in vase errorum affectus
inordinati considerandi sunt, atque in primis
humani cordis corruptio a qua omnis inordi-
natio procedit. Non est hujus loci corruptionis
humani cordis probationes afferre, quod alibi
præstabimus Deo dante contra incredulos quo-
rum munus esse videtur negare, licet certis-
sima, impudentissime negare. Nunc re in
animadversa tantum a corruptione cordis ad mentis
cæcitatem brevissimum esse gradum ete-

ut alia argumenta praeteream quotidiana nimis fructuosa experientia nos docet hominem quo magis vitiis indulget eo etiam magis caecutire circa veritatem virtutisque naturam. Cum enim perversi homines vehementer cupiant rem aliter esse ac reipsa est, prava eorum voluntas cogit intellectum ad proponendas sibi aliquas rationes futiles quidem, sed apparenter bonas pro falsitate contra veritatem, atque ex iteratis actibus eo perveniunt tandem, ut primo dubitent, deinde vero sibi falsum etiam persuadeant. Nam quamlibet, ne dicam intelligibilem veritatem quaedam veluti umbrae circumdant perpetuo, quae veri et falsi limites obruunt. Vel igitur alio reflexionem convertit, vel umbras excitat perversus animus quando ei explicat veritas, in iis quae crimen et umbra detegitur, data opera, et in hac aliis, vero esse in sterquilinio turpiter volutatur et consuescit: hinc verum dicebat qui alta voce clamabat: se ro dei nostri interessi, noi dubiteremmo degli elementi di Euclide. Cum amore igitur veritatis, incenso ad sapientiae studium maiore oporteret. ..

80 Quamvis sub corruptionis nomine omnes veniant inordinati affectus, invenit tamen de praecipuis nonnulla proprie. itaque affectus

qui primus occurrit Philautia est, sive amor sui ipsius tam ardens et inexplicabilis, quo ali-
qui seipsum veluti tamquam centrum re-
rum omnium. Quatenus autem vis ad errorem
ducit haec [illegible]; tum scilicet, quia efficit ut
homo sua cogitata et inventa quasi quaedam o-
racula veneretur, aliorumque sententias
facile contemnat. Hinc lites illae perpetuae
et acerrimae contra omnes, qui aut [illegible]
[illegible] [illegible], aut aliter sentiunt. [illegible]
[illegible]dendam itaque hanc viam in omnibus
hominibus cujusvis ingenii esse videntur
colenda, ut honoris [illegible] habendi est ratio.
Altera via qua Philautia in errorem mit-
tit est immoderata illa cupiditas et li-
bido omnia investigandi rimandique, quae
rerum propriae menti prorsus imperviae.
Certum enim utique est ut veritas cognosca-
tur, et omnia intelligere non est [illegible] humanum.
Siquidem Ha la ragione umana i suoi confini

E ciascuno [illegible] [illegible] [illegible]
de oltre quei segni di varcar [illegible]
[illegible]

[illegible] veritatis [illegible]

[illegible]

[illegible] ... veritati ... [illegible]

[illegible] ... accuratas [illegible]

[illegible]

et desiderium vincendi [illegible]

82 Ceteri nihil errorum [illegible]

[illegible]

um judicium de aliena re ante debitam [illegible]

[illegible]

Plura equidem sunt per quae [illegible]

homo, atque in primis [illegible]

[illegible]

[illegible]

[illegible] earumque separatim [illegible]

[illegible]

ter amorem erga aliquem [illegible]

[illegible]

[illegible]

[illegible] ... tum

[illegible]

[illegible]

[illegible] ... tamquam errorum ... [illegible]

[illegible]

[illegible]

[illegible] ... proprie ... [illegible]

[illegible]

relationi ... [illegible] ... examine ... [illegible]

[illegible] ... propositione tertia.

Ex alia parte ... [illegible]

et observandum ... [illegible]

errorum in directo ... [illegible]

[illegible] ... in verum meditatione

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

dam tantopere necessariam ... [illegible]

[illegible] ... perpetua sollici

[illegible] ... inquietudo, et stulta mobilitas. 06:

jecta, quæ ex omni parte circumstans [illegible] communiunt [illegible]

[illegible] ut [illegible] nobis [illegible] quandoque [illegible] in more [illegible] vel tenui [illegible] animum effici unt [illegible] cogitationes [illegible] consilium [illegible] et solitudo [illegible] omnibus [illegible] parvula; et [illegible] imaginatio [illegible] et sine ordine [illegible] et [illegible] immo [illegible] remover e conamur, et etiam ma[illegible] et imaginatio [illegible] amor [illegible] quæ dignitatis et utilitatis [illegible] cognitio

[illegible]

[illegible] fontibus [illegible] qui [illegible] eterni [illegible] in [illegible]

gistros.

[illegible] quo nomine [illegible] illos homines qui re-
rum veritatibus etiam abstrusis aut nullatenus
aut [illegible] invenire [illegible] nos, non modo nos
in errorem voluerunt inducere. Primo per super-
stitionem [illegible] ut fidem
praetermittit, quae de [illegible] spiritibus familiaribus
[illegible] et cetera [illegible]
[illegible] et [illegible]
[illegible] stulta [illegible] et [illegible]
[illegible] cum non in [illegible] verum
[illegible] statim [illegible] in [illegible] cum
[illegible] quendam populique furorem
eo adducerent [illegible] ut aliqua [illegible]
[illegible] errore [illegible]
[illegible] ut [illegible]
[illegible] originem [illegible]
ter [illegible]
[illegible] beamus

Diversis officiorum generibus addicti homines gene-
ratim in [illegible] vel nimiam fovent
tenacitatem, vel contrariam inconstantiam [illegible]
[illegible] amore et
[illegible] et [illegible]
[illegible] vel [illegible]
[illegible] scilicet ampleisque

[illegible]

[illegible] ad auctore naturæ melius fuimus [illegible]
quod si Deus dederit, ut [illegible] vel etiam scientias [illegible]

[illegible] ubi omni arte [illegible]

[illegible]

[illegible]

[illegible] arrogant [illegible] nimis [illegible]

vatos; nimia vero brevitate [illegible]

[illegible]

[illegible] uli prudentia quadam, [illegible] parentum

[illegible]

[illegible] esse

se nihil praecentoribus, nil sive accuratius aut [illegible] legitimavit, qui [illegible] etiam de libris, qui hoc nomine veniunt [illegible] ecce [illegible] tamen in omnium [illegible] non ita [illegible] quasi extremos attigerint [illegible] limites. debent [illegible] pigere, [illegible] nos rationabiliter docile se praebere [illegible] ut.

[illegible]

87 Ex iis quae diximus [illegible] patebit [illegible] sit de Cartesio, sine dubitatione [illegible] Pedantismo plena erat omnis Philosophia [illegible] quid [illegible] quemadmodum res ipsa se haberet inquirebatur [illegible] Aristotele [illegible] numquam [illegible]

fuisse, aut, si deceptus aliquando fuerit, satius esse errorem cum ipso defendere, quam veritatem contra illum propugnare. Cum itaque tam luc: tuosa esset Philosophiae conditio, de omnibus ce: pit ipse dubitare, ubi evidentia non appareret neque ullum admittendum duxit legitimum cognitionis Philosophicae principium, nisi ejus: modi foret, ut assensum absque interno quo: dam cruciatu animus ei denegare non pos: set: atque hac ratione (verbis utor unius ex ejusdem asseclis) vir celeberrimus, qua: si alter Fabius rem Philosophicam cunctan: do restituit; nec tamen Pyrronismi potest merito condemnari. Scepticos (ait ipse Cartesius dissertatione de methodo) non imi: tabar, qui dubitant tantum ut dubitent, et praeter incertitudinem ipsam nihil quaerunt, nam contra totus in eo eram, ut aliquid certi reperirem, et quemadmodum fieri solet cum in arenoso solo aedificatur, tam alte foderem donec tandem ad tofum vel ad argil lam pervenirem. Quamvis igitur nos Cartesio nomen non dedimus; imo in plurimis alios sequi magistros profiteamur, tamen uni: versam Philosophiam gratam Cartesio esse debere contendimus, non tantum ob plures quos profligavit errores, sed praecipue quod

amplam aperuit viam, qua alii post ipsum gradientes innumeras veritates cognoverunt, quas antea genius humanum ignorabat, quasque fortasse nisi Cartesius extitisset etiam nunc ignoraret. Quaestionem tamen de hoc dubio, quod methodicum ille vocavit non instituimus; sunt enim plerique, qui alio sensu idem intelligunt ac a nobis expositum fuit, ~~qui~~. Certe, quo ex nos sumus vehementer probamus, minime solliciti utrum revera ipse genuinus fuerit, nec ne sensus Cartesianae dubitationis. Atque hi- logicarum institutionum finis esto.

[illegible] Metaphysicam

Praefatio

[illegible] inutile et de nobilitate [illegible] [illegible] utilitate et amoenitate. Siquidem primum et alterum patent [illegible] [illegible] perturbatione [illegible]

Ontologia

Prima metaphysicae pars quae ens generatim spectatum considerat Ontologia Graece Latine sermo de ente dicitur. [illegible] [illegible] quidem [illegible] [illegible] sunt [illegible]

mum, imo et obscura, neque eo verum philo-
sophiae [illegible] quaestionum [illegible] veritate [illegible]
[illegible]. Hinc patet absoluta Onto-
logiae necessitas ne caecorum instar vagemur
in iis quae pertractanda sunt.

Caput Primum

De ente et rerum essentia.

Ens nomine venit quidquid est, vel existere 2
potest. Cum igitur de ente non quaero
utrum partes habeat, an partibus careat
utrum cogitet, an non cogitet, utrum per se
subsistat an alio indigeat utrum existat ne-
cessario an contingenter utrum existat, vel non
existat [illegible] modo possibile sit. Ens tamen
potest [illegible] neque existere
potest extra intellectum illud percipien-
tem [illegible] generatim
[illegible] naturae [illegible]
[illegible]
[illegible]
[illegible] et [illegible] 3
[illegible]
[illegible]
[illegible] intrinseca [illegible]
[illegible]
[illegible] omnia [illegible]

sta alicuimenti [illegible] ea essentia
ejusdem [illegible] praeter unam quae in entia
ed rationis [illegible] cum contra
Metaphysicam uti exactam [illegible]
[illegible] nimio in ente conveniunt a quo
[illegible] [illegible]
[illegible] natura reperiuntur.

12\. [illegible] de essentia generatim spectata certo
tenendum est essentiam in statu intelligibili pri-
mo esse necessariam [illegible] enim essentia [illegible],
per quod ens est id quod est; si essentiam amit-
teret esset simul et non esset [illegible] essentiam
[illegible] [illegible]
[illegible] constituentium [illegible] ver-
[illegible] intelligibi-
lem [illegible] secundo esse immutabi-
[illegible]
infertur tertio esse aeternam. [illegible] quo-
tidie aliquid [illegible] amittere [illegible]
[illegible]
essentia rerum intelligibilis [illegible] aut
[illegible] consideranda est, [illegible]
[illegible]

Caput secundum.

De possibili, et impossibili.

1\. Possibile est omne id quod [illegible] potest [illegible]

,ius notæ, se invicem non destruunt ... contra 11
vero medium, ut illum per notas quæ se mutuo destruunt idem ponatur simul, et tollatur pa
tet impossibile ipse nihil sive non ens cujus
nullam ideam habere possumus.

Age vero quid requiritur ut aliquid fieri 6
possit. Nimirum primo ut ipsum in his notis
nullam involvat contradictionem; secundo
ut sit aliquid per quod ex statu possi
bilitatis [illegible] eruatur. Duplex itaque possi
bilitas jure merito distinguitur: interna et
externa; prima vis seu potentia illa quæ alicui
enti possit existentiam impertiri, internam
entis ipsius possibilitatem prærequirit tam
quam objectum circa quod exerceatur. Quam
quidem internam possibilitatem probe adver
tendum est valere in statu physico ut sunt,
non autem in statu Ethico.

Caput Tertium.

De ...

Hæc Propositio ...

[illegible]

principium [illegible] adhibenda est ad demonstrationem in tironum usum memorata. Quoniam [illegible] principium, et [illegible] veritates contingentes, cum tamen [illegible] una cum [illegible] veritatibus necessariis principium contradictionis [illegible] (in mero [illegible]) immediate [illegible]

Propositio:

Nihil existit, vel existere potest, sine ratione sufficiente.

Prob: Si quid existeret, vel existere posset sine ratione sufficiente, idem simul esset et non esset, simul esse posset, et esse non posset; sed hoc est absurdum. Ergo et illud. Si quid enim fingamus esse vel esse posse sine ratione sufficiente, iam non erit ratio cur potius sit quam non sit, possit, vel esse non possit. Ex nihilo ergo fluit illud esse, vel esse posse sicuti ex nihilo pariter flueret nec esse nec esse posse. Iam igitur pro existentia, et possibilitate, quam pro non existentia et impossibilitate aequali militat ratio, seu potius nulla militat ratio proindeque tam ad existendum, quam ad non existendum, possibilitatem, et impossibilitatem indeterminate se habet. Sed quod indeterminate se habet ad existentiam, vel possibi:

itatem, nec existit, nec existere potest; quid=
quid enim existit est determinatum, et pariter
quidquid est possibile est determinatum, saltem
quoad possibilitatem. Aliunde vero supponitur e=
xistere, vel saltem possibile esse: ergo si quid e=
xisteret, vel existere posset sine ratione sufficiente,
idem simul esset, et non esset, esse posset, et esse
nequiret: ergo etc.

Objiciunt. Plura existunt quae possunt aeque exis=
tere, et non existere. Sed admisso principio rationis
sufficientis principio nihil est quod posset existere,
et non existere. Nam si adest ratio sufficiens, ne=
cessario existit; si non adest, necessario illud non
existit. Ergo etc.

Resp. Admisso rationis sufficientis principio,
suppositive [illegible] nihil esse quod existere po=
test, et non existere, nego vero absolute.
Quamvis enim posita ratione sufficiente,
poni etiam debeat rationatum, et ratio=
ne sufficiente sublata rationatum quoque
tolli necesse sit; quod certissime fluit ex
ipsa notione rationis sufficientis, alioquin
esset simul, et non esset sufficiens, ut vel
leviter consideranti patet; tamen cum mi=
nime ratio ista sufficiens sit absoluta, sed non [illegible]

sit contingens sequitur contingentia existentiæ vel non existentiæ in rationato. Ceterum quis non videat esse prorsus alienum a ratione, et bono sensui contrarium duas simul statuere suppositiones fronte ex adversa sibi mutuo repugnantes, in quarum una Ex: Gr: fingeretur alicujus rei rationem sufficientem adesse, in ~~mutatione~~ in altera rem ipsam simul non existeret? Nonne perinde esset ac si simul supponeretur solem meridie lumine conclave aliquod illustrare, simul conclave illud esse penitus tenebrosum?

10 Obiiciunt secundo plura existunt absque ratione sufficiente. Talia sunt quæ casu vel fortuito operantur: talia quæ in omniis vel alter fabris fiunt vel dicuntur, talia demum innumerabilia fenomena, quæ existere quidem videt quin tamen ulla eorundem ratio sufficiens ~~appareat~~ [illegible] [illegible] casus et fortuna [illegible] nihil sunt, et nihil ex illis potest unquam proficisci: casus enim et fortuna [illegible] dicuntur cum aliquid contingeret absque ulla præscientia providentia fine intento, [illegible] ad rem [illegible] quod repugnat [illegible]

[illegible] [illegible]mantur in sensu minus proprio, nimirum [illegible] contingente, vel praeter operantis intentionem, vel per accidens ex causa, quae natura sua non est ad illum [illegible] [illegible] [illegible] producendum ordinata, patet [illegible] eventum non contingere [illegible], quae [illegible] [illegible] circumstantiis, quae ipsam [illegible] [illegible] rationis contingit [illegible] hypothetica [illegible] [illegible]

[illegible] quae in somniis, vel [illegible] fiunt, aut dicuntur nullam quidem habent [illegible] [illegible] extra nos, sive objectivam [illegible] subjectivam [illegible] [illegible] enim in somniis aut [illegible] imaginamur [illegible] interna adest [illegible] animalium commotio ad excitanda [illegible] phantasmata, ut exponemus in [illegible]

[illegible] ratio [illegible] a nobis [illegible] eadem [illegible] enim [illegible]

[illegible]

[illegible] [illegible] rerum [illegible] esse ignoramus quia mens nostra finita est et plura exi[illegible] quam [illegible] [illegible] nos minime intelligimus.

Scolion

11 Definitione Nostra [illegible] nonnulli ab[illegible] [illegible] principio rationis sufficientis abutuntur in questionibus, eo quod volunt [illegible] [illegible] ad liberè distinctionem intelligentia [illegible] [illegible] [illegible]aria. Id [illegible] patebit [illegible] etiam [illegible] tendem vel agendi in libero [illegible] [illegible] ratione quidem sufficiente non [illegible] [illegible] in lam ultimo in libera deter[illegible] [illegible] semper [illegible] [illegible] [illegible] non agenti [illegible]

Caput Quartum

De [illegible] [illegible] [illegible] modis et relationibus

12 [illegible] in esse [illegible] [illegible] [illegible] [illegible] possibile [illegible] [illegible] [illegible] verbi esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] partet quidem [illegible] [illegible] [illegible] [illegible], sed una eadem[illegible] [illegible] cum essentia [illegible] [illegible] [illegible]

Essentia enim hoc ipso quod est facta, sive actua-
lis, jam est existens, et quod existit, eo ipso
habet essentiam factam, sive actualem.

Quodlibet ens existens habet affectiones suas varias, 3
scilicet quae ipsi competunt praeter essentialia.
Quae entibus competunt affectiones, vel habent
rationem sufficientem in essentialibus, et dicuntur
attributa, propria si conveniant illi tantum en-
ti, seu attributa communia si competant etiam
aliis entibus; vel non habent rationem sufficien-
tem in essentialibus. Deinde [illegible] entibus competunt et dicuntur modi, seu modifi-
cationes, ubi entibus conveniant in se, et absolu-
te spectatis; dicuntur vero relationes, si com-
petant entibus spectatis tantum in compara-
tione ad alia entia.

In qualibet relatione tria consideranda veniunt, 14
subjectum, terminus, et fundamentum. Rela-
tionis subjectum est res quae cum alia com-
paratur; relationis terminus est res cum
qua subjectum comparatur; denique res
quae facit ut subjectum comparari possit
ad terminum est relationis fun-
damentum.

Caput Quintum.

De Substantia.

55 Cum enim affectiones, imo ipsa essentialia, seorsim sumpta nequeant existere per se, sed in alio inhaereant, oportet illud quod per se subsistit, nec alio indiget cui inhaereat, appellatur substantia; quod haud difficile intelligitur; cum autem substantia veluti lateat sub suis qualitatibus, quid ipsa intime sit ignoratur. Quod autem alio indiget cui inhaereat, nec potest per se subsistere, accidens physicum vocatur. Illo nomine [illegible] physicorum accidentium indigitantur non solum modi et attributa, sed etiam essentialia, quia neque haec possunt per se subsistere. [illegible] accidendum [illegible] accidente [illegible] intelligitur [illegible] materia.

Substantia vel facultate cogitandi donatur vel eadem destituitur: illa substantia spiritualis, ut anima humana, [illegible] materialis [illegible]

[illegible] catum

[illegible] et compositio, spiritualis

et materiale

Ens vel partibus caret, vel ex partibus constat: 17
illud dicitur simplex, hoc vero [illegible] compositum,
[illegible] compositum, seu compositum esse [illegible]
plura entia, simul coniuncta et copulata in
illo sint proindeque essentia entis compositi,
quatenus compositum est, ita est in [illegible] con-
iunctione certarum partium, hae enim si ab in-
vicem segregentur compositio destruitur. [illegible]
quibus [illegible] omnem substantiam
esse ens simplex, et quam dicimus substantiam
compositam esse aggregatum plurium substan-
tiarum simplicium, [illegible] ex quibus
compositum coalescit sint substantiae, vel
non [illegible] patet aperta veritas si a [illegible]
[illegible] substantiam [illegible]
accidentibus, quae sine substantia existere ne-
queunt, quod est absurdum.

Scholion.

Quaenam vero elementorum in scholis exarserit 18
quaestio quamque circa corporum principia
versatur, ignoro at [illegible] unquam
inutilior quaestio versata fuerit aut intellectioni
[illegible]. Sunt qui materiam in infinitum di-
visibilem esse contenderunt, alii atomos [illegible]
[illegible] simul et extensas, qual

tamen solidas et inextensas illi noluerunt. Quare satius est, ut arbitror, spatium vacuum in re statuere, [illegible] quam chimeras umbrasque extruere. Dum itaque sententiam expono quae Boscovichiano systemati favet, statuenti corpora coalescere ex simplicibus et inextensis principiis quadam vi a Creatore donatis quae [illegible] distent, et tamen inter se cohaereant, ut relicto tenuissimo spatio, unde corporum exurgat extensio. [illegible] dico quod in cogitationis contortum [illegible] [illegible] vel [illegible] habeam neque [illegible] tum temporis in tali systemate defendendo [illegible] [illegible]

[illegible] vel cogitationi [illegible] illud est spirituale, hoc materiale. [illegible] Igitur facultas cogitandi [illegible] ipsum quod [illegible] materiali [illegible] [illegible] [illegible] facultatem [illegible] videre [illegible] [illegible] in subiecto illo [illegible] congerenda [illegible]

[illegible] continuum.

De ente finito et infinito 20

Infinitum illud est quod limites non ha- indeque potest augeri, infinitum est illud quod limites excludit neque potest augeri. In- finito [illegible] habet aliquam realitatem; quatenus non ulteriorem imaginari possu- mus [illegible] infinitum enim continetur [illegible] nulla major ne mente quidem concipi potest. Planum est tam ens finitum quam ens infinitum ha- bere attributa [illegible] tamen illorum ratio suf- ficiens [illegible] essentia finitorum [illegible] infi- nita, patet [illegible]

[illegible] 21

[illegible] nimirum non finitam [illegible] [illegible] et multiplica [illegible]

[illegible] Deum habemus non [illegible]

[illegible] ratione [illegible]

[illegible] hanc similitudine [illegible]

[illegible]

protinus autem tuenem adhiseret non att
[illegible] uret [illegible] mani rotunditatem
tantum esse, quantitatum esse longitudo et
[illegible] ulterius [illegible] sed nullam di[illegible]
[illegible] haberet ideam [illegible] tantum
[illegible] posset, et ulterius
[illegible] quia nondum assensum unquam
[illegible] aliquo ensu po-
set [illegible] humano [illegible] ut [illegible]
[illegible] infiniti [illegible]
[illegible] magnitudini [illegible] ea-
[illegible] infinitum [illegible] ideam no[illegible]
ex [illegible] [illegible] non po-
sitiva, sed negativa [illegible] ratione
[illegible]
[illegible]
[illegible] ratione [illegible] negativam.

[illegible] Octavum

[illegible] et necessario
Natura de ente contingente et [illegible]
necessario [illegible] contrahitur
[illegible]
[illegible]
[illegible]

et potuerit etiam non existere [illegible] contingentis [illegible] in praesenti [illegible] tiae entium contingentium [illegible] quaestioni quaerenda est, sed in alia [illegible] mundi [illegible] sunt contingen[illegible] enim existunt et potuerint etiam non existere, neque absolute repugnat eorundem non existentia.

Ens quod ita existit ut ejusdem non existentia repugnet est ens necessarium. [illegible] existentiae [illegible] non in alio [illegible] etiam appellatur necessarium essentiae. [illegible] etiam rationem sufficientem existentiae omnium entium contingentium. Quod ens [illegible] existat, luce meridiana evidentius [illegible] omnis entis [illegible] enim inter [illegible] contradictoria non datur medium, ut patet. [illegible] contingentia [illegible] rentiae in alio, et simul hoc aliud non esset [illegible] et non haberent [illegible] 23

nem [illegible] insfluentem [illegible] tantum, [illegible] tenus
et [illegible] referent [illegible] Semoi
gitur [illegible] vitare potest, quia est necessarium e[illegible]
[illegible].

Caput [illegible]onum.

[illegible] relatio. ubi generatio.

[illegible] (Cap. [illegible] 1/4). [illegible]
[illegible] vel cognoscimus per comparationem cum
[illegible] necnon vitet cognitionis sequenti
[illegible] quidem de [illegible] relationibus [illegible]
[illegible] sermonem instituemus. Relu
[illegible] tamen [illegible] nonnulla [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] permanente subjecto, vel ter
[illegible] [illegible]
[illegible] supertractione, quam
[illegible] [illegible] habent [illegible]
[illegible] [illegible]
[illegible] etiam oppositis [illegible]
[illegible]
[illegible]

[illegible] decimum.

[illegible]

[illegible] quae habet [illegible] omnes [illegible]

[illegible]
nobis communis sit animalibus [illegible] re[illegible]
[illegible] similitudinem habent inter se. Sunt
autem [illegible] vel [illegible]
vel [illegible] magistrum vel
minus similia sunt et [illegible]. Utrum
[illegible]do, similitudine et forma, [illegible]
nulla [illegible]
[illegible] non [illegible]
[illegible] omnino similia sint, similia[illegible]
[illegible] et numero [illegible] [illegible] utcum
que [illegible] diversis loci[s] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] similia [illegible]
[illegible] independenter
[illegible] nostro; diversa
[illegible] conti[illegible]
[illegible]
[illegible]

[illegible] mutatum [illegible] ibi [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] vel moraliter [illegible] vere [illegible] [illegible]. Circa hominem autem [illegible] anima [illegible] eadem perseverét quod [illegible] [illegible] semper idem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel etiam [illegible] [illegible] [illegible] in locum [illegible] [illegible] [illegible] [illegible] dicitur [illegible] [illegible] [illegible] substantia [illegible] [illegible] [illegible] [illegible] sive eadem persona.

2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quaestionem attingimus. [illegible] [illegible] [illegible] [illegible] quidem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] individua solo numero diversa [illegible]. [illegible] scilicet [illegible] [illegible], et absolute non repugnare, sed

sed repugnare contendebat omnipotentiæ divi-
[illegible] quidem [illegible] possibi-
litate externa interna [illegible] sequitur. Quod vero
[illegible] de carentia rationis sufficientis ex par-
te creatoris relate ad collocationem alterius ex
[illegible] indiscernibilibus [illegible] quam in al-
terius loco: nullam vim facit profecto. Ete-
nim ea ipsa ratio, propter quam juxta Leib-
nitium [illegible] creatore [illegible]
[illegible] esse, sufficere etiam
potuit ut hic aut illic duo indiscernibilia col-
locaret. [illegible] ratio
[illegible]
nis de libertate [illegible] actum, et conclama-
[illegible]. Non tamen contendo indi-
scernibilia revera existere [illegible]
rerum, quod multum me moveat Leibnit.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] posit il[illegible]
[illegible] erit tamen a
[illegible]
[illegible]
[illegible] [illegible]ticent
perpetuo corpora, quæ in hac rerum uni-
versitate admiramur.

4

Caput Undecimum

De relationibus coexistentiae.

20 Licet quae ad relationes coexistentiae pertinent, nondum in [illegible] pertractata sunt, nonnulla tamen hic praemittenda veniunt, quae ceterorum veluti fundamentum sunt. Relationes coexistentiae de quibus agendum nobis est, sunt quantitas extensiva, spatium, quod [illegible] addere [illegible] et tempus: quamvis revera [illegible] coexistentiae locum habere non possit.

30 Quantitas est determinatio entis interna, quae augmentum vel diminutionem recipere [illegible] [illegible] infinite [illegible] magis augeri, neque minui [illegible] nullos [illegible] terminos habeat, si [illegible] [illegible], minui neque [illegible]. Sur[illegible] tamen vocabulum infinite magni, et infinitesimi sive infinite parvi [illegible] hoc inde fluit, [illegible] infinitum [illegible] omnino non [illegible], [illegible] infiniti idea inadaequata est, et [illegible], ut patet per [illegible]. Dicimus [illegible] infinitum, vel infinitissimum quantitatem denominamus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel est discreta, vel est intensionis. Quantitas continua est illa quae [illegible] partes [illegible] [illegible] [illegible] [illegible] aliquid totum et per [illegible], [illegible]

tem non reliqui est separata. Talis est ex-
tensio de qua infra. Quantitas discreta est illa
cujus unaquaeque constituit totum aliquid
completum, et distinctum per se etiam cum
reliquis est conjuncta. Talis est Numerus.
Quantitas denique intensionis, quae etiam
gradus vocatur est quantitas qualitatis.
Sunt enim entis alicujus qualitates ma-
iores, vel minores ipsae possunt qualitati-
bus alterius entis. Ita frigus magis, vel mi-
nus intensum [illegible].
Extensum dicimus quod ex partibus [illegible] 31
[illegible] et tamen per se vel [illegible]
rum, altam indicio unitis constat, ut la-
mina vitrea, vel marmorea. Hujusmodi
[illegible] tractum vocatur extensio, quae proinde
[illegible] non est quam [illegible]
[illegible] partes [illegible]
[illegible] ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible] inviciem
[illegible] rimiant, non
[illegible]

partes conjunctas concipimus [illegible] [illegible] -magina [illegible] sit, si etiam [illegible] aliquid [illegible] interponi [illegible] habemus [illegible] interru[illegible] [illegible] [illegible] ex iis quae diximus [illegible] [illegible] [illegible] corpus quodcumque nos [illegible] [illegible] vel [illegible] velut aliquid rea- liter interruptum

32 Sed si continuitas nulli corpori Physico competit competit tamen lineae Mathematicae [illegible] [illegible], et [illegible] competit [illegible] competit [illegible] [illegible] et tempori. De linea, superficie, et corpore Mathematico sive solido Geometrae disserant, dicendum nobis est de spatio, et tempore. [illegible] vero de [illegible] spatio quaestiones [illegible] [illegible] et [illegible] nomini habuere Phi- losophi [illegible] initium, Cartesius, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sequuntur.

3[illegible] [illegible] itaque [illegible] [illegible] [illegible] [illegible] [illegible] capacitas [illegible] continendi [illegible] utcumque pars vacua sit, quam plena [illegible] vero motus, qui certe datur in natura

[illegible] spatium dicaminatum luculenter ostendit.
[illegible] spatium [illegible] etiam [illegible] [illegible]. 34
[illegible] [illegible] [illegible] motione [illegible]
[illegible], quo nomine nil aliud intelligit ni
[illegible] [illegible] quantitatem
in ea regione materiae reperiri, quae spati:
um repleat ita ut minores longe quam
[illegible] incurrerent ibi obicel corpora [illegible]
in suis motibus incurrant.

[illegible] spatium [illegible] [illegible] [illegible] 35
it [illegible] Newtonus, in quo veluti globus insi:
[illegible], ut [illegible], ita est haec no:
stra rerum universitas. Sane si ad mundi
[illegible] aliquid ab omnipotenti Deo collo
caretur (aiebat Newtonus) nonne [illegible]
[illegible] [illegible] [illegible] [illegible]
tendere [illegible] quidem. Quid enim impedi:
ret? [illegible] aliud [illegible] hypothesim, qui
[illegible] nihil [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
to belli extra mundi limites projiceretur,
nec in infinitum progredi deberet. Hoc spa:
tium [illegible] [illegible] [illegible] debere in
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et immobile non est tamen aliquod re
[illegible] cum neque substantia sit, neque accidens

sed quantum nos [illegible] quandi [illegible] [illegible] imaginarium [illegible] etiam al[illegible] [illegible] naturam [illegible] [illegible] Philosophis eterorum non contemnendis in mentem ve[illegible] [illegible] spatio [illegible] [illegible] ipsa Dei immensitate [illegible] [illegible]endum.

[illegible] [illegible] de spatio reali pauca. Spatium rea[illegible] [illegible] ordo simultaneorum sive coexistenti[illegible]m. Cum igitur simultanea neque eter[illegible]na sint, [illegible] existant neque [illegible] [illegible] [illegible]tate extensa neque immobilia, ordine eo[illegible]rum [illegible] inter ea relatio nullum ex recensitis attributis quae spatio absoluto conveniunt potest convenire, neque proinde [illegible] spatio reali quod propterea rite ab immaginario est distinguendum. Ex his [illegible] [illegible]itur [illegible] coexistere in spatio immaginario [illegible] habeat etiam si[illegible] [illegible]tanea [illegible] [illegible] non, existere, [illegible] in spatio reali, contra vero secus.

37 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Debeo. [illegible] [illegible] [illegible] [illegible] rebus [illegible] [illegible] [illegible] nempe simul existunt [illegible] [illegible] [illegible] cessavit, [illegible] scilicet una tunc existere incipit, cum a

tia existere desinit. Ordo quo res rei succedit tempus appellatur. Ens autem, cujus existentia perseverat, dum aliae sibi succedunt, vel etiam sibi succedere possunt, dicitur durare. Duratio igitur non est ipsum tempus, se[d] tempore dimetitur; haec fundamenta sunt eorum omnium, quae de tempore disputari solent.

Tempus non minus, quam spatium, rate tribuitur in reale, et imaginarium. Hoc esse potest infinitum, illud vero infinitum repugnat, cum neque initio, neque fine possit carere, secus enim daretur numerus instantium actu infinitus, quod est absurdum. Duratio autem potest esse finita vel infinita; si finita sit mensurabilis per tempus est, secus si sit infinita. Mensurari enim durationem est explorare quot res determinatae, vel ea perdurante sibi succedere possint. Infinita vero duratio nulli determinato, atque finito sibi succedentibus durationibus aequiparari potest. Atque vero duratio infinita esse potest [illegible] scilicet, et fine et initio, nomine aeternitatis vel sempiternitatis nuncupatur: vel esse potest utrinque termini [illegible] et [illegible] 35

... duratio jam non potest carere fine cum initium habent tunc vero appellatur ævum.

Caput Duodecimum
De relationibus dependentiæ.

39 Ad relationes dependentiæ pertinent ea omnia quæ de principiis et principatis de causis et effectis de obligationibus variis ... pertinent Philosophorum. De obligationibus etiam in Ethica, cetera absolvam, nam brevissime potero disserent de causis et effectibus.

40 Ille demum Philosophi nomine jure potest gloriari qui causarum effectus effectuumque novit detegere causas. ... vocamus id quod omne ... aliquo vel est: id vero quod est ... vocamus effectum. ... tenendum est nullum effectum ... sine causa; ... quod ad alio effectum non ... effectus ... et ... suæ ipsius. Etenim nihil potest esse sui ... contradictionis principium et ... verum sit quod aiunt ...

[illegible] ut causa sit prior effectu suo monitate [illegible] non; debet tamen esse prior prioritate naturae. Est itaque necessarium habet quidem proprie [illegible] rationem causae [illegible] [illegible] [illegible] [illegible] in exequo imo [illegible] ut vidimus; sed proprie non habet causam ideoque inter effectus nec potest nec debet recenseri [illegible] [illegible] omnem aequivocationem tollendam [illegible] [illegible] causam [illegible] quod sufficientam in se continet rationem cur alterum [illegible] quoad naturam distinctum existat.

[illegible] [illegible] [illegible] [illegible] causarum 71
[illegible] [illegible] qualia venerunt [illegible] de quibusdam tamen opportunum est loqui. [illegible] in [illegible] conditione necessaria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectum [illegible] [illegible] autem est illud, [illegible] [illegible] effectum producere nequit, quamvis ab [illegible] conditione [illegible] non [illegible]. [illegible] gravitate cadit; [illegible] est [illegible] [illegible] tamen [illegible] nisi [illegible] [illegible] [illegible] [illegible]

[illegible] libere, et aliae necessariae; hae tota vi sua operantur; illae, non item; causa libera [illegible] [illegible] ab opere abstinere, imo pro lubitu

idea tertium neque iterum se determinare, sed [illegible] dicitur [illegible] tur in occasionalis, et efficientes causa occasionali [illegible] effectum [illegible] se non influat, prebet tamen efficienti causae vim [illegible] exercendi actionem. [illegible] efficiens [illegible] est [illegible] et [illegible] effectum [illegible] it, [illegible] que remota appellatur, [illegible] recesserit. De causa autem efficiente [illegible] ista regula tenenda est: nihil esse in effectu, quod prius non fuerit in causa. Ex principio enim contradictionis fluit quod nemo dat quod non habet. Hoc autem non ita intelligendum est, quasi illa omnia quae in effectu habentur eodem modo haberi debeant in causa, sed tantum in causa efficiente haberi omne id quod in effectum producendum [illegible], et sicut [illegible] efficientem [illegible] formaliter vel virtualiter, vel eminenter [illegible] effectum suum continere. Haec de causis sufficiant [illegible] [illegible] rum causarum efficientium in Theologia [illegible] tractabimus.

Caput Postremum

De relationibus compositis

42 Relationes compositas illas voco quae ex pluribus [illegible]

ror ea ve plurium entium & abstractiv. Tales sunt relationes ordinis, pulchritudinis et bonitatis. Ordo est plurium rerum juxta eandem rationem seu legem, seu collocatio; quamvis praeterea haberi potest et in immutabili, et in [illegible] sit ratio, per quam determinato modo res collocantur, ordo simplex appellatur [illegible] ordo si quis ascum de relationes simplices voluerit revocare; si autem plures simul sint rationes collocationis ordo compositus est, neque inter relationes simplices potest enumerari. Vix credibile est quanto facilius res eum ita ordinatam animo informemus quam inordinatam: hic enim est ut ex facilitate, vel difficultate qua plurium simul entium ideam acquirimus, recte etiam de eorundem ordine, vel inordinatione judicemus. [illegible] autem eo praestantior est, quo maior minorem entium numerum major relationum numerus habetur. In rebus siquidem [illegible] modo symmetriae, et certae proportioni locum habent illarum [illegible] in mutua earum correspondentia inde oriunda, siquid pro [illegible] puncto intermedio sunt atque [illegible]

concilia in eadem linea aequaliter disponan-
tur. Diversa vero est [illegible] omnium entium [illegible]
[illegible] relatio, quae [illegible], ut [illegible]
primum contineat [illegible] vel a secundo
continetur totidem [illegible] secundum con-
tineat [illegible] contineatur a tertio et ita [illegible]
mutua idearum descendentia ordinem
constituit rerum intellectualium.

Libenter ab ordine ad pulchritudinem pro-
gredior. Verum pulchritudo [illegible] magna ex
parte [illegible] [illegible]
[illegible] Cave vocabulum
pulchritudinis [illegible] alicui [illegible]
tioni non vero internis tantum meditationibus
nostris. Ecce vero quasnam repraesentationes pul-
chras vocamus? illas nimirum, quae organa cor-
poris et multo etiam magis facultates animi
nostri exercent [illegible] Si
[illegible] appellamus [illegible]
[illegible]
parebit non aliunde quam ab hoc principio
pulchritudinem [illegible] pulchritu-
dinis fundamentum, ut facultatem nostra-
rum exercitium, terminus [illegible] sunt
[illegible] vero [illegible] repraesentantur [illegible] objectum. Tamen

ex his nemo concludat ejusdem multitudinem inter relationes esse reperiendam, quae una eademque re uni homini [illegible] alteri vero determini debeat apparere. Verum quamvis diversa esse appareat, omnino tamen verum non est [illegible] sunt, in quibus homines [illegible] discrepant [illegible] etiam sunt, in quibus conveniunt necesse est. Eaedem facultates in omnibus hominibus eaedem sunt, tametsi eaedem [illegible] magis et minus differant inter se; potest autem institutio, et habitus magis minusve [illegible] reddere [illegible] uti etiam praejudicatae opiniones possunt [illegible] quaedam [illegible] pervertere [illegible] natura quae spectari videtur posse [illegible], et communis [illegible] maxime [illegible]

Bonitas et absoluta et relativa [illegible] [illegible]
[illegible] Bonitas [illegible] ta est, [illegible] bonum [illegible] magis [illegible] hac bonitate [illegible]

Bonitas relativa [illegible] commoda rei con-

130 [illegible]. Haec definitio omnes, ni fallor, comprehendit species relativae bonitatis. Ut igitur judicemus utrum aliquid gaudeat relativa bonitate in ordine physico vel morali, observandum non erit [illegible] convenia[t] cum omnibus rebus quibuscum convenire debet. Si medicina ejus naturae [illegible] erit bona erit, si actio humana cum lege conveniat, bona erit. [illegible] arbor quae [illegible] fructus producit, bonus [illegible] quae [illegible] caret; bonus vir, qui recte omnibus suis satisfaciat muneribus [illegible] tamen [illegible] aliquid quod cum [illegible] re peculiari conveniat quamvis non conveniat cum caeteris [illegible] in [illegible] locutio est, et sicut notetur [illegible] eadem [illegible] bona simul dicatur et ma[la] [illegible] vindicta et bona dicitur [illegible] civitatis incolumitati. Sed hactenus de ente in [illegible] [illegible].

Cosmologia, et Theologia Naturalis.

1 Cosmologia appellatur scientia de mundo in genere, Theologia naturalis est scientia pertractans illa, quæ de Deo naturali nobis ratione innotescunt. Cum igitur, juxta Apostolum (ad Romanos I. 20.) invisibilia Dei a creatura per ea quæ facta sunt intellecta conspiciantur; idcirco has duas Metaphysicæ partes, quarum altera alteri facem præbet brevitatis ordinisque studiosus uno tractatu comprehendendas decrevi, ita tamen ut a mundi existentia existentiam inferens supremi numinis, quæ de mundo ipso dicenda videbuntur [illegible] loco, postea vero quæ de attributis Dei Philosophice disputanda veniunt sim pertractaturus. Rerum ad quas nobis est incumbendum novitatem, atque utilitatem [illegible] demonstrat sermone. Unum dicam quibus armis [illegible] viribus contra sanctissime [illegible] [illegible] tores quomodo impii, et imbelles eorumdem re [illegible]

[illegible] ac [illegible]

[illegible]

De mundi existentia, et contingentia.

[illegible] mundus [illegible] logia pertractavimus; mundus [illegible] bilis objectum constituit [illegible] [illegible] corporei, omnem quam observamus rerum materialium universitatem intelligimus, [illegible] ordine, et [illegible] causarum, et effectuum inter se alligantur, congruenter definitioni Wolfianae, qua mundus dicitur series rerum finitarum [illegible] inter se connexarum.

Propositio.

Mundus non existit a se, sed contingenter. Prob: [illegible] idealistarum [illegible] postulat dicere de mundi existentia. Probo itaque mundum non esse a se, sed esse contingenter hoc [illegible]; quidquid dicitur esse a se demonstrari debet necessarium existentiae. Esse enim a se idem [illegible] ac habere rationem suae existentiae in ipsa essentia [illegible] impossibili

esse illud ens non existere. Porro inter caeteras [illegible] quantitates entis hujusmodi illa [illegible] in [illegible] augmentum [illegible] [illegible] [illegible] [illegible] non patiuntur [illegible]; quis autem non [illegible] [illegible] repugnantia fingi [illegible] entis augeri aut minui? [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostram [illegible] tandem [illegible] [illegible].

Object. Ex [illegible] entis singula [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] totum [illegible] entium [illegible] [illegible] [illegible] [illegible] [illegible] distributivo [illegible] collectivum non tenet [illegible].

Resp. Si [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] enim illa [illegible] [illegible] [illegible], quam [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] distributivo ad collectivum [illegible] [illegible] [illegible] [illegible] [illegible] vero in [illegible] [illegible] [illegible] [illegible] est parti, illud toti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] caeterum ne adversariis [illegible] [illegible] relinquatur animadverto illationem [illegible] [illegible] distributivo ad collectivum valere [illegible] in [illegible] [illegible] [illegible] [illegible] non. [illegible] [illegible] [illegible] [illegible] quantitates, ut patet, [illegible]

Caput secundum

De essentia Dei.

Ex [illegible] argumentis quibus contra Atheos [illegible] existentia Dei duo sequentia elic[illegible]

Propositio

1. Deum existere Metaphysico argumento invicti[illegible] demonstratur.

2. Per nomine Dei intelligimus [illegible] rium, eternum, immutabile, infinite perfectum, [illegible] existit. Nam primo entia omnia existunt vel a se, vel ab alio. Sed si omnia entia essent ab alio [illegible] ut supponitur [illegible] omnia essent ab alio [illegible] entia [illegible] et sine producente causa [illegible] Ergo existit aliquod ens a se, quod sit causa ceterorum entium, que contingentia sunt [illegible] habet existentiam [illegible] essentia [illegible] quia habet rationem existentie in sua essentia. Ergo existit [illegible] necessarium. Tertio [illegible] necessarium [illegible] ergo est sempiternum. Quarto [illegible] necessarium [illegible] existens [illegible] tenta in talis essentia continetur est, immuta[illegible] id quod essentiale est mutationi obnoxium esse non potest. Quinto ens a se necessa-

ium æternum, immutabile; evidenter [illegible] nullo alio ente dependet. ergo est independens. Tandem et quia in mundo manifestatur entia [illegible] est ergo [illegible] [illegible] [illegible] ergo etiam possibilium [illegible] existentiam [illegible] contingentia [illegible] [illegible] possibili existentia. [illegible] [illegible] sunt infinities infinita. ergo ens a se habet in se rationem sufficientem infinities infinitorum entium; quare infinitæ [illegible] debet entitatis et infinite perfectum [illegible] [illegible] [illegible] extenditur. ergo existit ens a se, necessarium, æternum, immutabile, independens, infinite perfectum, quod enti [illegible] [illegible]

Obiiciunt [illegible]

[illegible] [illegible] [illegible] entium contingentium [illegible] [illegible] [illegible] enti contingenti habebitur ratio sufficiens in ente præcedente [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] infiniti; manifestum contradictionem involvit [illegible] [illegible] [illegible] [illegible] argumentatur in [illegible] cardinalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generalis et abstracta [illegible] [illegible] [illegible]

[illegible]

[illegible] naturalium esse actu infinitam;
nam [illegible] a proximo ante-
cedente non differt nisi unitate, quantitate
scilicet determinata et finita. [illegible]
tem aliquod finitum evadere, infinitum [illegible]
[illegible] finiti [illegible]
[illegible] contingentium intrinsece non [illegible]
[illegible] ente necessario.
[illegible] argumentum.
[illegible] contingentem [illegible]
[illegible]
siderabimus [illegible] pendula, cujus
[illegible]
[illegible]
[illegible] respondeamus [illegible]
[illegible] a proximo [illegible]
[illegible]
[illegible] Deo [illegible]
[illegible]
[illegible]
[illegible]
[illegible] contingentium [illegible]
[illegible]
[illegible] praecedente, et in-
[illegible]

Ceptum et laudatur.

Scolion

Operae pretium profecto non est ridicula futilitate, in medium proferre quibus veri apertissimam veritatem disputatum est. Aut enim vim Ratiocinii, quo ex ente entis necessarii sive Dei existentia comprobatur percipit humana mens aut non; si hoc cognoscendae veritati cuicumque impar profecto et judicanda; si illud numquam fieri poterit ut de existentia Dei dubitare valeat. Attamen alibi, et praesertim ubi de Dei attributis nodos extricandos nobis erunt difficultates nonnullae, quibus argutissimi hominibus impugnatur nostra Propositio.

Ad argumentum Physicum accedamus quo nullum validius reduci posse putabat ad ostendendam Dei existentiam.

Propositio.

Ordo qui eminet in hac rerum universitate invictissime supremum Numen demonstrat.

Prob. Pulchritudo mundi ordo rerum caelestium, ut optime Tullius Libro 2° de Divinitate ... Solis, Lunae, siderumque omnium indicant satis aspectu ipso haec omnia non esse fortuita et cogunt nos confiteri esse aliquam naturam praestantem aeternamque quae sit ...

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[illegible]admirandum et alii quemadmodum si quis
venerit in edes aliquas, aut in gymnasium, aut in forum, cum vi-
deret [illegible] ubi distinctionem rerum, ordinem, disci-
plinam, intelligit aliquem esse [illegible] qui
praesit et cui pareatur; sic si quis intueatur
motum [illegible] et certas vicissitudines ordi-
nesque rerum [illegible] tot tantarumque ne-
cesse est ut fateatur hec cuncta guberna-
ri a mente aliqua. Cum autem nec mens nec
[illegible] humana possit [illegible] efficere, [illegible]
[illegible] potest esse architectus [illegible] tanti
operis et muneris (A. D. [illegible] [illegible])
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] comparatum, [illegible] animo nob-
[illegible] in statuendo atque decernendo aliquem
[illegible]
[illegible]
[illegible]
[illegible] maxillitudinem dicendum est de-
[illegible] ulla comparatione mirabilissimo
huius universi quod [illegible]
[illegible]
[illegible] in nobis [illegible]
[illegible]

[illegible] ph[illegible]
[illegible]
[illegible] minus [illegible]
[illegible]

[illegible] quod mon-
[illegible] adducunt, ut supremi
[illegible] scientia derogent et intel-
[illegible] quecumque monstruas-
[illegible] omnem superant finitam vim, et
[illegible] deinde vero contenti sunt [illegible]
generalium, quarum simplicitati sapientissi-
mus auditor nocet [illegible]
[illegible] caeterum magis magis [illegible]
[illegible]
[illegible] rusticorum [illegible] ubie
[illegible] nullum monstrum

[illegible] connulli de quibusdam e-
[illegible] nova, responderi potest
[illegible]
cognosci; deinde autem attendendum esse [illegible]
[illegible]
[illegible]

[illegible]
[illegible] in [illegible]
[illegible]
[illegible]

[illegible] imbecillitatem mentis humanæ, minime vero derogant [illegible] [illegible] divinæ [illegible] [illegible] ait Hallerus [illegible] [illegible] [illegible] [illegible] nonnullorum difficultates [illegible] ad [illegible] [illegible] veritatem [illegible] [illegible] sententiam: Philosophia leviter delibata a Deo abducit, penitus hausta ad ipsum reducit

Caput tertium.

De systematibus Atheorum.

Tempus jam est ut [illegible] [illegible] de mundi formatione systemata absque Deo [illegible] [illegible] majorem [illegible] faciunt ad trutinam revocemus.

Propositio

[illegible]
quæ est

[illegible]
[illegible] vacuo im[illegible] [illegible] [illegible]
[illegible]

[illegible] in mathematicae [illegible].
autem est [illegible] non concepibile [illegible]
imo quod absolute repugnat? nihil enim aete[illegible]
animatae [illegible] naturae [illegible]
[illegible] atque [illegible]
[illegible] et non [illegible]
[illegible] et atomi, [illegible] 11
[illegible] Non [illegible]
[illegible] motum [illegible]
[illegible] negat [illegible]
[illegible]
[illegible];
quia ubicumque essent atomi [illegible]
[illegible] conflata esset [illegible] et
[illegible] non esset indifferens ad mo
[illegible]
[illegible] tura quod est omnino talis
[illegible]
[illegible] vero necesse ergo fuit ut ab aeterno de-
[illegible] motum [illegible]
[illegible]
motus determinatus fuit a datis atomis vel
ab alio: non ab alio nec [illegible]

[illegible] motus [illegible] vel libere vel necessario. [illegible] [illegible] [illegible] [illegible] [illegible] Ergo necessario [illegible] in [illegible] motus erit materiæ essentialis, quod falsum ostenditur [illegible].

[illegible] admittendum est Tolandi commentum de essentiali materiei conatu ad motum. [illegible] conatus [illegible] versus unum latus determinatum vel simul versus omne latus. Primum est falsum cum materia sit indifferens [illegible] vero est [illegible] Tolando inutilis [illegible] conatus in ad motum simul versus omne latus [illegible] nisi [illegible] motum.

2 [illegible] admittitur [illegible] principii neque [illegible] mentis spiritualis et libere [illegible] materialium at ejus perseverantiæ ratio sufficiens [illegible] manet.

3 Opponunt quoad ordinem rerum materialium [illegible] a tota æternitate motu concitæ [illegible] [illegible] infinitas. Ergo [illegible] [illegible] [illegible] [illegible]

[illegible]. Ergo hanc tuentur. [illegible]

[illegible] Quamvis omne et absurdas [illegible]

tione admitte omnes, negari tamen potest [illegible]

[illegible] eadem [illegible] atomi [illegible] invicem im=

[illegible] [illegible] mutuo non [illegible]

vix concipi [illegible] in compactura. Sed

[illegible] et hoc, quomodo [illegible]

Atomos finitis, se omnes [illegible] combinationes,

Cur conjugatio [illegible] redire non potuit

per centenis millenis indefinitis vicibus. Praeterea

combinationes hae, [illegible] atomorum in vacuo

non [illegible] infinitae, sed infinities infinitae

ut demonstravit Cardinalis Gerdilius in disserta=

tione della esistenza di Dio ec, et post [illegible]

Francescus noster in opere La legge [illegible]

dai principii dell'ordine dedotta. Etenim in

[illegible]atio [illegible] tantum [illegible]nantur

atomi, in infinitum variari [illegible] [illegible]

[illegible] determinare earum distantias et [illegible]

[illegible] [illegible] ponantur et quibus modo=

[illegible] motu suo, [illegible] [illegible]

tum infinitas combinationes habet, ea erunt ... numerus ... Ex quo ... evidenter patet aperta veritas. Ceterum qui ex fortuita characterum projectione Virgilii Poema ortum diceret, omnes imprudentiae limites transgrederetur. Comparatione ... a minori ad majus unusquisque potest argumentari.

Instant. Etiam combinationes ... sunt infinitae. Potuit ergo ex his una emergere tandem.

Resp. Post ea quae hactenus diximus, nihil certe roboris haec instantia habere potest. Ex dictis enim patet combinationes ... singulis instantibus infinities infinitas. ... si ex fortuita athomorum combinatione haec rerum universitas emersit, quomodo conservatur? Sunt possibiles combinationes ... singulis ... sunt infinities infinitae, ut vidimus. Quolibet ergo instanti ... infinitum, imo ... infinitum ... instanti proximi ...

tanta non quae sit inter eamer[...]rum, qui nulla prorsus cum praesenti ordine teneatur relatione; imo confusionem athemorum, et [...] potius quam ullum ordinem eme[...]rum: fortuna [...] amica varietati constantiam [...]. Sed quid de calumniis [...], et fortunae, [...] Ontologiae [...] decimo

Objiciunt iterum

Plures existunt Philosophi [...] qui statuunt quanta [...], et [...] mixta generari ex fortuito motu [...] materiei [...], aut certe non improbabiliter judicandum erit mundum ex fortuita athomorum combinatione [...].

Deinde [...] Philosophi independenter [...] plantas, et ipsa [...] corpora [...] instructa ex motu particularum [...] et [...] asserunt efformari. [...] substantiis enim [...] sine [...] est dicere [...] in grege [...] recentiores

[illegible]

[illegible] esse non ambigimus. Videmus species plan-
tarum, et animalium easdem perpetuo
conservari, in eorumque structura sa-
pientissimas leges dominari. Quod si quantae
et insecta res [illegible] contemplatio [illegible]
[illegible] admirabili sane structura [illegible]
[illegible] mente [illegible],
potest, [illegible] ex cumulo fimi exsurg[illegible]
[illegible] taurus ex cumulo [illegible]
[illegible] cumulo exsurgere poterit [illegible]
[illegible] vel [illegible]
[illegible] vaticinia nec [illegible]
[illegible] contrita [illegible] exsurgere poterit [illegible]
[illegible] elaboratum, atque [illegible]
[illegible] potius quam
[illegible] esse arbitrarer.

5 Sed quid de [illegible] necessitate, quid de [illegible]
[illegible] vim [illegible] plastici,
et architectonici [illegible] profitendum
est?

Immutabilis itaque necessitatis [illegible]

terast omnia necessaria existere vel una mun-
di universum potuit non esse sicuti est, vel quia
atomi necessitate naturae suae in invicem
impingere debuerunt ut sic quem cernimus
mundus exsisteret.

At praeter ea quae hypothesi [illegible] immutabilis 6
necessitas illa est quae auferri non potest quin con-
tradictio enascatur. Atqui nulla foret con- [illegible]
tradictio si [illegible] [illegible] planetae [illegible] qui ex Oriente
in occidentem converti contradictio contingit.
Ergo planetarum conversio non pendet ab im-
mutabili necessitate. Idem argumentum cete-
ris quoque rebus potest aptari in hac universi-
tate existentibus non solum quoad [illegible] modum
sed etiam quoad ipsum existentiae [illegible]
spatiis rerum materialium [illegible] perpetuitati-
[illegible] [illegible]. Atqui quae talia sunt
non existunt per immutabilem necessitatem.
Ergo etc.

Quod vero de humana libertate [illegible] 7
non minus quam de [illegible] existentia [illegible]

mul. quis dicet me dum lego tornar in deambulo, legere, seu aut deambulare, ob inde clinabilem necessitatem, statuit me altri vere a lectione haesitare deambulationem non magnus repugnet, quam Circulum esse Quadratum.
18 Sed jam accedant spontaneitatis athomorum defensores, i quali fingono che il mondo è quale egli è perchè gli elementi che compongono i corpi hanno una naturale tendenza e spontaneità per cui esigono una tal situazione gli uni rispetto agli altri in virtù anche di percezioni grate o moleste, onde sono affetti, come alcuni vogliono... Dunque quando si vede un sonator di violino muover le dita con tanta prestezza dovremo credere che la ragion di que' moti non si possa riferire alla volontà del sonatore ma sieno prodotti da questo che gli elementi che compongono i muscoli delle dita saltano in quel tempo alternativamente e subitaneamente da un eccesso di amore ad un eccesso di odio, onde da un momento all'altro si

accostano, e si struggono. Non sarà che tali follie, e stravaganze meritino un serio esame, e ben di rado si può dire la causa dell'incredulità perchè in un secolo come questo altre chimere non le rimangano a cui porta appigliarsi.
(Gerdilius loco citato.)
... ne longius examen instituamus, illud animadvertendum est quod admissa hac elementorum materiei spontaneitate ruunt illico leges generales motus quas natura leges conjicerent ... quasque tamen constantes uniformesque semper esse quotidiana ... testatur experientia. 19
In medium ... tandem nonnullis nostro quam vim quam vitalem vocant ... ticam et ... ... rei ... nitatem novitate vocabulorum, atque ... ... tentantes.
Jam vero ... omnia materia elementa ... quae ... in hanc rerum universitatem dicitur conformasse vel ... ... atur, et jam in ...

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sat difficultates incurrit spontaneitatis de qua hactenus diximus; vel ex uno elemento tamquam ex centro quodam proficiscens in cæteris dominabatur, eaque in loca opportuna impingebat, sed tunc in primis assignanda erit ratio cur in uno existat elementorum potius quam in aliis. Deinde vero cum in uno elemento admittitur vis et dominium quoddam in cætera quæ di[illegible]nit quæque ei parent, jam asserit aliquod ens ab ipsa materia toto cælo diversum, tantumque mediante actione conjunctum. Si hoc ens volunt adversarii intelligentia, et consilio præditum, vel inviti radentur aliquod numen; si volunt consilio intelligentiaque carens, explicandum erit quomodo operetur ex consilio et intelligentia, quæ tantopere elucet in universi dispositione; et quod magis adhuc explicandum remanebit est quomodo hoc principium carens hoc consilio et intelligentia, ex ipsa materia consilio intelligentiaque carente substantias educere consilio prædita et intelligen-

tia quales sunt mentes humanae. Hy[illegible] at Epicureus, antique nostri magnus Angelo.

Caput Quartum

De Panteismo

Benedictus Spinoza [illegible] demonstrationum apparatu in opere quod inscripsit Ethica [illegible] contendit unicam in universo existere substantiam, cujus infinita sunt attributa inter quae numerantur potissimum extensio, et cogitatio [illegible] per ipsum sunt modi unicae substantiae quatenus extensa est; omnes spiritus sunt modi ejusdem, quatenus cogitans est. Haec porro substantia extensa simul et cogitans quae omnia corpora, omnesque mentes [illegible] continet et includit [illegible] ipse Deus est. En [illegible] Pantheismum, errorem scilicet, qui Deum cum ipso universo [illegible] confundit. [illegible] in [illegible] Spinoza, ut duplicem sensum, [illegible] tribuens, falsum pro vero [illegible] insinuaret. Sit in exemplum una vel altera

Spinozistica definitio Substantiarum sic in[illegible]
definit: Per substantiam intelligo id quod in
se est, et per se concipitur, hoc est cujus con-
ceptus non indiget conceptu alterius rei a quo
formari debeat. En igitur Spinoza in hac defi=
nitione decipi valeret. Duplicem nominum sensum
habet. Vel enim illud in se intelligitur quasi di=
ceret per se. vel intelligitur quasi diceret a se.
Primo sensu qui obvius est, verissima est definitio, sed
nihil favet Spinozae, qui in omni decursu eandem
sumit in altero sensu in quo est omnino falsa.
Eadem est fraus in explicatione definitionis. Vel
enim intelligit conceptum unius substantiae
non includere necessario conceptum alterius
quod datur libenter Spinozae, sed nihil non
juvat; vel intelligit conceptum unius substan=
tiae nunquam includere conceptum alterius
[illegible] excludere [illegible]
[illegible] est propositio
et falsa, propterea sunt confectanea quae ex ea=
dem Traduxit Spinoza. Effectus cognitio a cognitione
[illegible] pendent et eandem involvit. Ax.

Spinoza propositionem quam axiomati nomine
inscripsit. Verum eodem vitio haec quoque laborat:
scilicet esse [illegible] effectum a cognitione causae
dependet, eamque involvit. hoc verum [illegible] ratum
omnino effectuum, quatenus talis est non posse co-
gnosci in se ipso, quin actu cognoscatur causa, vel
ad ipsam attendatur. Sequuntur plures sub varie-
tate, idem [illegible] tum habere. Haec pariter est Spi-
nosistica propositio in qua tamen nec admonet
attributi nomine se essentiam intelligere. tam
vero duplicem habet sensum et ipsa, cum verbum
idem pro identitate individuali et pro identita-
te specifica simul adhibeatur. ex quo duae
constat propositionibus [illegible] iuxta quorum pri-
mum est evidenter vera, et iuxta alterum evi-
denter falsa. Haec [illegible] ut cognoscatis quam
facile sit Spinozae, homo scilicet quem [illegible]
incredulis [illegible] ad systema redactum
[illegible] longior, quam par est sermo noster
evadat, omissis [illegible] parallelismis brevitate,
[illegible] non unam, sed plura [illegible]
[illegible] mente [illegible]

m fundar [illegible] rum adeoque tota etiam [illegible]
ruet Spinosistica ędificatio.

Propositio

Non una sed plures existunt substantię

12 Prob. ipso fatente Spinoza, existit corporea ex:
tensio sicuti existit cogitatio. At subjectum
quod sustinet extensionem nequit sustinere
cogitationem ut demonstratur [illegible]
in Physiologia, Ergo etc.

Preterea existit ens necessarium sive Deus ut
[illegible] existunt etiam entia
contingentia sive mundi [illegible]
toto cęlo ab ente necessario distincte,
et diversa ut [illegible] Ergo etc.

[illegible] substantię sunt cum
[illegible] existant ut patet. [illegible] substantia cor:
[illegible] distincta est [illegible] substantia [illegible]
ri [illegible] quadrati [illegible] et qua:
[illegible] sunt [illegible] existant [illegible]
[illegible] substantia sustineri eadem [illegible] substan:
tia nequit, simul [illegible] et quadrat[illegible]

ram, retinere [illegible] cui dantur (p)tera quaeda=
ra quod est [illegible]. Ergo cc

Respondit. una [illegible] causa eius
non potest. tunc enim continere deberet eadem re
manet, cum idem attributum [illegible]
sit Deo, [illegible] nihil non eadem omnino [illegible].

R. [illegible] N° 21 plurimum faciunt ad
[illegible] [illegible]tatem. Ergo [illegible]
[illegible] eam continere juxta pro=
[illegible] veluti [illegible]
[illegible] continetur [illegible]
[illegible] ut [illegible] quod [illegible]
[illegible]
[illegible] cum una substantia perfectio=
nes, et proprietates alterius nobiliori quadam
ratione continet, veluti nummus aureus con=
tinet [illegible] et Deus [illegible]
[illegible]

Respondent 2o

Deum esse perfectissimum demonstrat [illegible]:
[illegible]

[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tant
[illegible]nent.

[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] aliud destruunt [illegible]
[illegible] [illegible] [illegible]iores sunt ad na-
turam pertinent [illegible] [illegible] non [illegible]
ut patet exemplo simplicitatis et [illegible].

Quare ens [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

25 [illegible]

Deus quia immensus est, est ubique [illegible]
[illegible]
universitate.
[illegible]
[illegible]
[illegible]
[illegible] nulla modo in Deo reperitur
[illegible]
[illegible]
[illegible] implicante
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] autem [illegible]
[illegible] natura [illegible] infinita [illegible]
[illegible]
humanae mentis capacitatem [illegible]
[illegible]
[illegible]

[illegible] existentiam [illegible] eo quod quomodo [illegible] valeant [illegible] non [illegible] sed [illegible] [illegible] aequitate [illegible] evidens [illegible] [illegible] ut existentia necessaria, increata, infinite perfecta, quae attributa huic rerum universitati repugnant.

Caput Quintum.

De vera mundi origine.

[illegible] De vera origine mundi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habet [illegible] in Deo [illegible] duxit, et quidem ex nihilo; [illegible] mundi [illegible] adeoque [illegible] necessaria, quod est [illegible] progressus in infinitum esset admitt[illegible] [illegible] repugnat, quia [illegible]

haberet causam primam, non haberet eandem quia daretur in infinitum; haberet vero quia cum esset series infinitorum entium contingentium quorum unum alterum ad existendum determinasset, ipsa non esse ens contaret entibus contingentibus, propterea [illegible] causam primam necessario [illegible]. [illegible] [illegible] ratione tenendum est mundum a Deo creatum fuisse.

Dicunt: ex nihilo nihil fit. Ergo repugnat creatio, sive eductio alicujus rei ex nihilo. 27

Sed, resolutum axioma verum quidem est eo sensu, quo significat nihilum neque productionis neque compositionis esse [illegible] [illegible] cat ens non existens [illegible] [illegible] vero nihil esse principium [illegible] [illegible] per compositionem, idem est ac dicere [illegible] ex [illegible] [illegible] Deus fuisse antequam esset quod profecto non est minus ridiculum quam absurdum.

Verum quae absurditas in hoc potest reperi-
ri quod ens non existens, sed tantum possibile per in-
trinsecam et [illegible] alterius entis exis-
tentis fiat? fugient repugnantiam [illegible]
dem valent, [illegible].

Mundi creatio immutabilis concentri est.
Ergo &c.

Sed Mundus et increatus et aeternus non tam im-
mutabilis [illegible] est, quin immo manifeste
repugnat, ut vidimus. Mundi autem crea-
tio non solum non est immutabilis nec [illegible]
[illegible] verum nec mutabilis et illud [illegible]
est, Deum [illegible] non intrinsece re-
are mundum intrinsece possibilem. Atque
[illegible] Deo [illegible] neat
nos latet, quid investigantes nobis [illegible] crea-
tionem solam infinita virtute Dei nullam
[illegible]
in alterationem [illegible], per creationem no-
[illegible]
[illegible] certa sunt

Caput Se~~ptimum~~ xtum.

De jactata mundi æternitate.

Nonnulli perditi homines veritatem Mosaicæ narrationi impugnent, affirmant Deum potuisse ab æterno mundum creare. 22
Alii vero Mosaicæ historiæ debitam fidem tribuentes contenti sunt [illegible] potuisse creare mundum ab æterno. Primo [illegible] [illegible] docet [illegible] [illegible] vero [illegible] contra [illegible] [illegible].

Propositio.

Mundus ab æterno creari non potuit.

[illegible] series [illegible] infinitum [illegible] ita æternitate mundi daretur dierum et noctium [illegible] generationum [illegible] quam repugnare vidimus N° [illegible] mundum creatum [illegible] ab æterno [illegible] [illegible] [illegible] [illegible] creatus fuit:

11. creatio enim est eductio alicujus rei ex nihi-
lo tum sui tum subjecti. Itaque si mundus
ab æterno fuisset creatus, [illegible] extiti-
sset, simulque [illegible] mundo non extitisset, quod
proffecto manifestam contradictionem involvit.

Objiciunt.

30 Necessario creationi æternæ [illegible]
ab æterno mundum voluit. Porro Dei voluntas
est ratio sufficiens existentiæ mundi. [illegible]
rem ratione sufficiente ab æterno, ab æterno
quoque [illegible] rationatum.
Secundo. Si mundum non ab æterno, sed in
[illegible] creasset Deus [illegible] mutatus quia
[illegible] non creante [illegible] creaverit [illegible]
[illegible].

Resp. et ad primum [illegible]
[illegible] ab æterno [illegible] Deus [illegible] ab
æterno. Voluit autem Deus mundum ab [illegible]
quia immutabilis est [illegible]
[illegible] velle quod contradictionem involvit.
Æterna igitur voluntas Dei est ratio sufficiens

existentiæ mundi temporariæ, quia Deus ita mundum voluit, ut temporarius, non æternus esset.

Ad secundum [illegible] quod Deus mutatus fuisset si ab æterno mundi creationem noluisset, et in tempore voluisset [illegible] quia ab æterno voluerit mundum creare, sed pro tempore. Duo quidem nobis distinguenda sunt nimirum decretum creationis et ipsa creatio. Decretum æternum esse debuit [illegible] nec debuit nec potuit. [illegible] æternum esse debuit si tamen mundus creandus erat, quia pertinet ad statum internum Dei ipsius, cum quælibet vel mutationi [illegible] infinite. At creatio ipsa est effectus decreti [illegible] potuit quodvis temporis determinati [illegible]. Per creationem enim activa [illegible] statu internus Dei [illegible]

[illegible] in aeternam crea-
tori denominationem obtinuit, et termi-
nus relationis inter creaturam et creatorem
[illegible] eujus
subjectum is Deus [illegible] a tota aeternitate
[illegible] in creatione [illegible] creata ad
omnipotentiam divinam vel [illegible] in-
perium est aeternum [illegible]
[illegible] potentiam est [illegible]
[illegible] mundus non ab aeter-
no [illegible]
[illegible] creatio [illegible] creatorem
[illegible] tempore a crea-
[illegible] ab aeterno [illegible]
[illegible] creatio-
[illegible] mundi ab aeterno [illegible]
[illegible] fuit mundi creatio [illegible]
parte Dei, tum ex parte [illegible]
[illegible]
tentiam creandi; ideo alterum quia Deus [illegible]

qui non fuit divisibilis ad contrarium.

Ad secundum. Ante omne instans distributive sumptum potuit mundus creari, non etiam ante omne instans collective, [illegible] sive a tota aeternitate.

Tertio causa efficiens, sive principium natura quidem, non autem tempore effectum sive principiatum praecedit. Sed Deus qui causa est mundi est aeternus. Ergo etc.

Respondeo ad primum dicendo Deum ab aeterno habuisse veram creandi potestatem, non tempore, sive cum initio, non vero [illegible] aeterno et absque initio. [illegible] ab aeterno habilem ad existendum fuisse, non tempore sive cum initio non vero ab aeterno et absque initio. Haec [illegible] explicamus.

[illegible] ante omne instans [illegible] cum initio concedo, absque initio nego. Nulla enim est contradictio in [illegible] [illegible] nullum toto tempore.

immaginario assignari posse instans ante quod mundus creari non potuerit; semper enim supponitur aliquod habuisse initium verae temporis proximum vel remotum. Et contra aperta contradictio est ante omne tempus esse ab initio mundum creatum fuisse sive existere cepisse.

Ad tertium dico quod antecedens causa efficiens [illegible] terminum formaliter sumptum [illegible] creatione [illegible] consideratur tantum natura, et non tempore praecedit effectum, ita nimirum creationem causa efficiens [illegible] minimum materia [illegible] aeternitate aut non tempore [illegible] tantum praecedit effectum [illegible] semper [illegible] prior [illegible] Ad rem autem nos-

nam quod spectat Deus materialiter, sunt tu
creationem præcedere debuit; etenim causa
efficiens æterna sed pro tempore non pro
æterno quod repugnaret, ut vidimus.

Caput Septimum

De vera mundi ætate. 32

Omnem lapidem movent increduli ad ever-
tendam [illegible] narrationis veritatem, ut
antiquissimam mundi ætatem ætatemin-
si a Moyse assignatam longe excedentem
ostendant monstrent. Sed frustra probant.

Propositio

Ætata ab incredulis contra Mosaicam hi-
storiam antiquitas mundi caret funda-
mento.

Probatur ipso canente Lucretio de rerum
[illegible] ...

Cur supra bellum Thebanum et funera Troiæ
Non alias alii quoque res cecinere poetæ?
Quo tot facta virum toties cecidere, neque usquam
Æternis famæ monumentis insita florent?

107

Verum ut opinor habet novitatem, summa recensque natura est mundi neque pridem exordia cepit.

Praeterea tanta quam cernimus adhuc telluris superficies in multis vacua cum tamen perpetuo hominum multitudo [illegible] augeatur, artes quae crescunt in dies et perficiuntur, quarum tamen origines tanto nobis proxima adhuc distant perfectione, carentia cujuscumque cognomenti aut monumenti quod nobis [illegible] quam mundo tribuat majorem historiae antiquitatem ostendat, argumenta sunt ad confirmandam veritatem quam asserimus antiquissima.

Insuper montes ad irrigandas planities, ad nutrienda plura animalia, ad producenda plurima vegetabilia quae alibi aut non viverent, aut prospera aetate non viverent, evidentissime destinati monstrant

ingruen quorum altitudo longe major a-
titudine quam nunc continent ac consilio
effectus aut inutilis foret aut nociva, quae
tamen sensibiliter ventorum pluviarum, amni-
umque decurrentium impetu perpetuo
minuitur nec tamen nondicam plani-
tiei coequata est, sed neque valde ab ori-
gine condito imminuta videtur invitam
[illegible] logiae studiosi nostrae veritati [illegible]
rationem [illegible]

Denuum historia [illegible] Ionicorumque [illegible]
[illegible] primi, quae [illegible] in-
mane, [illegible] praeceteri om-
nium genuinitatem et veracitatem pre-
[illegible] non [illegible] cata [illegible]
[illegible] landere-
non solent

Adtinentium [illegible] consulendum 33
nos provocant adversarii qui antiquitatem

n. 8

suae gentis diluvio extendunt centena qua-
torum millia.

Sed nemo et mediocriter in historia versatus
nec ignorat [illegible] [illegible] [illegible]
um [illegible] [illegible] natio-
num [illegible] omnium [illegible]
[illegible] et mirum in modum vigere ut nimi-
rum nobilitatem quandam ex contexta
antiquitate sibi accurent. [illegible]
[illegible] [illegible] gentis vendita-
bantur. [illegible] et [illegible]
[illegible] praestanti-
[illegible] nobilitatem illa aut [illegible]
mille annorum [illegible]. [illegible]
ti [illegible] [illegible] qui
tantum audeant revocare in dubium an-
tiquitatis fabellam [illegible] ornamentis
hoc tempore qui non irrideat, [illegible]
nologicum [illegible] tantum monebo de

in Histe Cassini, Whistonum, et ipsum Petre= tum detexisse plures errores relate ad eclip= ses in illa relatas. Gravissima Macrobii, Var= ronis, Plinii, Plutarci aliorumque senten= tia est nonnullas veteres nationes [illegible] lu= nares pro annis numerare consuevisse. Tor= [illegible] id quondam praestiterunt etiam Sinen= [illegible] rum [illegible] plura [illegible] quam [illegible] [illegible] [illegible] [illegible] ut [illegible] sati [illegible] si attentatur [illegible] Im= [illegible] [illegible] Chi-houang-ti ut omnium qui ante eum in imperio praecesserant memoriam deleret sub [illegible] capiti[illegible] [illegible] libros omnes ~~[illegible]~~ ad historiam spectantes [illegible] flammis com= buri, quod decretum maxima [illegible] exe= cutioni mandatum est, ita ut [illegible] eiusdem imperatoris [illegible] in puteis [illegible] [illegible] quadringenti quinqua= ginta literati vivi [illegible] fuerint quia venerunt in=

suspicionem aliquas historiae libros abscondi-
te; itaque imperatore vita functo cir-
ca annum centesimum sexagesimum
ante Christum permittente [illegible] suc-
cessoribus eius ex orali traditione iterum
cum innumeris fabellis chronologiam ve-
tustissimam confectam aut notitias con-
[illegible] fuisse.

34 In ipso terraqueo globo monumenta exta-
re dicunt profani homines antiquitatis lon-
ge illa majoris quam ei Moyses assignet.
Hujusmodi sunt fossiles jam [illegible] extincti
quorum nulla [illegible] animalia, ma-
rinae productiones, et [illegible]
[illegible] qui vel sub terris latent vel in ver-
ticibus montium reperiuntur, ipsi montes
[illegible] angulis sali-
entes angulis retrocedentibus [illegible]
tendunt eorum constructionem [illegible]

ipse derivandum lon[illegible] sepulcrorum seniti-
lurem convenientibus, flammarum impetu
horrifico rapientibus: animalia omnia,
homine ipso non excepto, quae ab aquis
progenita fuisse videntur: montis illius
eruptiones. Etenim bis mille annorum
spatium requiritur, ut super his solum
telluris ad vegetationem aptum colligatur:
jam vero septem numerantur eructatio-
num strata in ipsum montem in-
[illegible], et telluris pinguis solo in-
terjecto.

Resp. Qui mediocri saltem diligentia phae-
nomena naturalia scrutati sunt nec unquam
vesano sacris litteris contradicendi prurit-
u abrepti fuere in ipso naturae libro veritatem
sequent. Multiplicis narrationis singula brevissi-
me expendamus

Primum argumentum illi infirmum
per se est cum sit mere negativum.
Dominus Dietrich qui summopere de hoc
suo argumento gloriatur fatetur om-
nia ignorari quae ad Germaniam perti-
nuerint ante Taciti historiam, et vix ali-
qua sciri circa ea, quae deciderunt an-
tiquius in Italia; haec vero post commen-
taria Julii Caesaris. Videt ergo ipse quan-
ti faciendum sit argumentum, cum
Vulcani Italiani, quorum numerum q-
no nimis fortasse ipse multiplica-
vit, probabiliter vel in inundatione aqua-
rum diluvii, vel tempore diluvio proxi-
mo conflagraverunt, quando nimirum I-
talia magna ex parte deserta erat, et o-
mnium cultu, nec [illegible] historici [illegible]erunt,
aut saltem ad nos eorum opera mini-

me pervenerunt. Forsasse post ... iam eructionem extincti fuere, ut de aliis contigisse constat.

Ad secundum. Marinae productiones, et pisces lapidefacti vel in terrae visceribus, vel in summis montibus jacentes juxta acutam Fontechelli animadversionem sunt totidem monumenta ad confirmandum veritatem universalis diluvii antiquissima.

Ad tertium. De aliis generaliter montibus ... naturalis historiae periti Antediluvianos nimirum, et postdiluvianos, seu ... ... Ad oeconomiam globi nostri necessarii sunt montes, ut vidimus in ... ... omnes, ... tempore ... formati fuere ... formati fuere, sed aliqui saltem ab initio extiterunt. ... ... maximi sunt, et durissima substantia com-

221. narit gratuito asserere augmentum, accr-
escentium, et retrocedentium propositio per-
petua nec nisi [illegible] [illegible]. Ex
natura productionis, quidem de obser-
vari in [illegible] nunquam [illegible] [illegible]. Mone-
del [illegible], [illegible] undarum [illegible] utique [illegible]
fondis non potuisse produci ab impetu
aquarum nisi per plura saecula libere
ille perduraverat; sed nos aperti plausi-
bilem aliquam rationem [illegible]. Immo omnia
phaenomena a [illegible] recensita [illegible]
observentur contra demonstrant globi inun-
dationem et maxime violentam, et [illegible]
[illegible] ut ea maiori evidentia, [illegible]
[illegible] demonstravit ex [illegible]
[illegible] Pietro d. Ermenegildo Pini
[illegible] naturali [illegible] professo-
re nella [illegible] sulle rivoluzioni del
[illegible] terrestre prodotte dalla azione [illegible]

qua parte sedat).

Ad quartum. Doctissima aeque ac ingeniosissima Telliamedis de animalium terrestrium origine opinatio bono pensu adeo injuriosa non aliud habet fundamentum praeter nominum communitatem aliquorum terrestrium animalium et aliquorum marinorum, cum tamen nulla neque internorum organorum neque externorum structurae similitudo inter illa observatur. Notate sapientis viri, et ingenui Philosophi sapientiam, et bonam fidem!

Ad quintum. Quid enim est de stratorum eructationis numero, quem circa Vesuvium gratuito forsitan jactat Brydonius, certum est, primo non multis annis opus esse ut cooperian-
[illegible] cinere, industria, [illegible]
solo; Secundo ipsum quam aliquando cinerem et humum eructare; tertio civitatem Herculani, quae post Christianam aeram ut omnibus notum est diu post [illegible] florebat

944 nunc consepultam esse videntur, et ultra pedum profunditatem qua inter ceteras vitrificatas materias, quas Vesuvii mons eructavit, plures quoque observantur vegetalis terrae strata intericeta; quarto strata cacumen et latera, quando adhuc humo convestiebantur; in ipsis vehementissimis concussionibus bitumina cooperire cito debuisse

35 Audiemus iterum adversarios historia diluvii, quae necessaria est nobis ad defendendam recentem aetatem mundi, quam promptam quam nostra aetate evidenter admitti non potest; nam

Primo unde repeterent sufficientem quantitatem aquae ad submergendam universam terram?

Cur animalium terrestrium, hominum ac praesertim cadavera fossilia non reperiuntur, aut saltem in ea profunditate

in qua detegantur conchilia?

Quomodo ab universali vastatione evadere potuerunt homines, belluae, et plantae? Quae de Noemi arca venditantur, nonne a veritate aliena esse videntur?

Praeter auctoritatem maximam, quam independenter etiam ab inspiratione Divina merito inter historicos obtinet Moyses, qui summa diligentia diluvium, ejusque circumstantias narravit Genesis capite septimo, et praeter ipsam globi terraquei inspectionem, quae universalem submersionem invictissime suadet, diluvii traditio viget adhuc apud omnes terrae populos ideoque cum rei veritate est necessario connexa. Hanc consensionem, quam [illegible] evidentia, et summa eruditione mille libri, mille ostendunt eruditissimi viri, nobis innuisse sufficiat.

At enim illi ipsi, qui volunt acquas per plura secula totum globum obruisse contendunt etiam, et non esse aquarum in abysso ad universale diluvium. Ubi agitur de facto indubio frustranea est inquisitio circa ejusdem naturalem possibilitatem. Deus omnipotentia sua potuit certe communes hydrostaticae leges suspendendo efficere, ut a fundo maris maximo impetu exeuntes acquae hac illac discurrerent, et totam obruerent terram. Hujus impetuosissimi fluxus et re[illegible] [illegible] fundament[illegible] in [illegible] vesti[illegible] [illegible] habere videtur, quin [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] coaeruisse [illegible] [illegible] [illegible] [illegible] diluvii phoenomena.

ad idem. Generatim animalium corpora jam specifice leviora conchiliis, ~~[illegible]~~ per aliquod tempori supernatant aquis, faciliusque dispersa dissipari [illegible] potuerunt. [illegible] quando [illegible] etiam et hominum, [illegible] in maxima quantitate accumulata defodiuntur, ut praeter celeberrimas Sibiriae effossiones, in Dalmatia non multis annis ante observavit Abbas Fortis, aliique alibi. Alia corpora conchiliis ~~[illegible]~~ specifice graviora alibi fortasse in terrae visceribus delitescunt, quo humana vel curiositas, vel avaritia hactenus pervenire nequivit.

[illegible] Ipsa diluvii hystoria satis aperte docet quo modo species animalium potuerint conservari. [illegible] navem eandem crambem recoquentes incredibili [illegible] repetentes [illegible] difficultate [illegible] circumstant [illegible] plures satisfactum jam fuit. [illegible]

Ecc. 51: Omnes terrestrium animalium species, commode ci traria dicam non potuisse capere. Sed summa accuratione pluribus vicibus ostensum fuit hoc esse factum ab historiis naturalibus et calculis peritissimis viris, quales sunt inter alios clarissimos Buteus Wilkins, et Le Pelletier qui haec habet: sarà era dunque lunga cinquecento piedi 85 larga e 80 alta, sicchè potea portare un carico maggiore di 40 vascelli da 400 pezzi di cannone, l'uno (Dissertation sur l'Arche de Noe).

Illud praeterea adnotandum est animalia amphibia longe plura esse quam communiter credantur. Demum ut observat doctissimus Calla: Moyses ad majorem fidem ageretur, quod arcae dimensiones ita descripserit ut primo intuitu sufficere non videantur: si enim fucum facere voluisset, in augendo notitias ... in mi:

nuendo arca peccasset. Impossibilem fuisse adstruunt Noemo animalium [illegible]

[illegible]

[illegible]

[illegible] naturali [illegible]

naturali ratione præcisione [illegible]

[illegible]

[illegible]

ere, innoxiæ tunc animantibus esca

[illegible]

[illegible]

[illegible] observant [illegible]

[illegible]

[illegible]

unt [illegible], sed [illegible], et ge

minarentur [illegible]

nonne alia animantia [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] traditionem [illegible]

[illegible] naturali [illegible]

[illegible]mento. quid valere non sit dubium [illegible]

[illegible]

colo.

Deum qui mundum creavit, et liberrime [illegible] legibus naturae posuit quamvis [illegible] [ser]vare, et de quibus diximus [illegible] [po]tuit item legibus nostra [illegible] sapientiae [illegible] derogare [illegible] tam perspicua, ut demonstratione ind[ige]re non videatur: Nihil enim potest [illegible] neque ex parte creatarum re[rum] [illegible] neque [illegible] Dei cujus libertas et potentia [illegible] omnia extenditur [illegible]. Potest igitur Deus miracula operari: est namque [illegible] [illegible] [illegible] [illegible] ordinem [illegible] (vide [illegible] [illegible] et sequentes.)

Ad praeveniendas difficultates observo [illegible] leges [illegible] generalitates: morales scilicet et Physicas. Illae necessariae sunt, quum fundentur in [illegible] [illegible] [illegible] ratione [illegible] [illegible] [illegible] [illegible]

[illegible] extra [illegible]
[illegible]
[illegible] nam [illegible] necessa-
rio [illegible] rerum natura ordine et [illegible]atione
[illegible]
[illegible] debeat. [illegible]
[illegible] fundamentum [illegible]
[illegible]
[illegible]

[illegible] 7
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] aut [illegible]

[illegible]
[illegible]
[illegible]

Caput Octavum

[illegible]

[illegible] ratione [illegible]
[illegible]
[illegible] omnium possibilium [illegible]
Antequam ad hanc quaestionem accedam
[illegible] perfectionem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] quidet,
[illegible]
[illegible]
[illegible] perfectionis notionem habeam
[illegible] sermone perfectio en=

[illegible]tativa ali[illegible] [illegible]

[illegible] et [illegible]

[illegible]um sive ejus ipsum, quatenus [illegible] omne [illegible]

quod ad [illegible] constituendum [illegible]

[illegible]

[illegible] res [illegible] natura [illegible]

[illegible]

[illegible] intensive et extensive ut [illegible]

[illegible] sit nulla [illegible] perfectio in [illegible]

[illegible] et [illegible] ratione perfectionis

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] autem [illegible]

[illegible]

[illegible] manifest[illegible]

[illegible]

[illegible] manifestatio [illegible] omnium maxima [illegible] ut

enim infinita sua omni [illegible]

[illegible] manifest[illegible]

magis [illegible] manifestam. [illegible] ergo [illegible]

[illegible] manifestatio [illegible]

attributorum quam sibi in mundi creatione Deus [illegible]

Dicunt [illegible] mundum creavit Deus, ut

rationale [illegible] felicitate [illegible]

[illegible] Deus [illegible]

[illegible] amicitia [illegible] fuisset.

[illegible]

[illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible], non vero primarium creationis finis; enim primarius, quem etiam ultimum dicunt [illegible] bonum ipsius Dei [illegible] non necessarium, sed accidentale, ea debuit esse [illegible] in probatione [illegible] propterea [illegible] [illegible] im[illegible] gloriam Dei externam, sive manifestatio[illegible] attributor[illegible] infini[illegible] atque hoc [illegible] unus et alter finis in unum coalescunt [illegible] Ambitio [illegible] gloriam [illegible] non [illegible] [illegible] gloriam [illegible]. [illegible] ex vana gloria [illegible] augeri [illegible] sine merito [illegible] Deus [illegible] infinitam gloriam [illegible] necessario [illegible] dici non potest, dum eam gloriam [illegible] unica esse potest ultimus finis, [illegible] perfectionibus est consentanea

Ad tertium dist.º singularitatem quit sing[illegible] cujus libet entis peculiare ad finem ultimum [illegible] ordinati concedo; singularitatem [illegible] [illegible] [illegible] [illegible] illam entium singularium [illegible] natura ad finem ultimum nempe ad externam [illegible] gloriam [illegible] ordinatum [illegible] [illegible] Dei attributa manifestantur, sive gloriam externam [illegible] [illegible] [illegible] [illegible] entia, nego illam singularitatem [illegible] [illegible] [illegible] [illegible] ab illo fuerint ordinata. Quare unum ab altero [illegible] omnino nequit: nec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proponere: ad [illegible] obtinendum eadem ordinaret [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fini ultimo, nempe suae gloriae externae [illegible] [illegible] ordinaret.

Difficultates [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contra Leibnitii optimismum decur[illegible].

Propositio

[illegible]

[illegible]

[illegible] finem consequendum eligit accom[illegible] [illegible]

[illegible] multa sunt in hoc mundo, quae fini a Deo

sibi proposito in mundi creatione [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] determinata

vel [illegible] vel ad minorem. Si tenderent

[illegible]

[illegible] tamen pervenirent numen

[illegible]

[illegible] si vero tenderent ad majorem ve

[illegible]

[illegible] Deo determinata non

[illegible] ratione [illegible] perfectior non e[illegible]

[illegible] quin imo longe [illegible]
mundi perfectio non ex singulorum [illegible]
[illegible], sed ex eorum nexu, et mutua re-
latione [illegible] ut [illegible]
[illegible]
[illegible] conducere [illegible]
[illegible] exempl[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
rum [illegible] conspirare, et ad [illegible]
[illegible] quid dicendum sit [illegible]
peccata [illegible] quod spectat distinguo: peccata ex
[illegible] et malitia hominum [illegible]
dunt ad gloriam Dei [illegible] volun-
tat[illegible] Dei, neque [illegible]
[illegible] peccatis quae permittit [illegible]
[illegible] mali [illegible]

[illegible]. Qui enim non videat creata, cum tolerantur divinam in nos commendare bonitatem et patientiam, cum condonantur misericordiam ostendere, et mansuetudinem, denique cum ~~[illegible]~~ puniuntur potentiam et justitiam Dei incredibiliter patefacere? Potuisse vero Deum mundo finem magis magisque [illegible] majorem [illegible] harum manifestationem [illegible] mundi creatione respicere, ex sequenti contra Leibnitium Propositione constabit.

Propositio

Mundus hic non est omnium possibilium perfectissimus.

Probatur. 1 [illegible] summo et infinito; [illegible] manifestaret. Atqui mundus hic non manifestat perfectiones Dei summo et infinito gradu. Ergo tantum

[illegible] et determinato [illegible] Ergo

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] creationem [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [infinitas?] [illegible]

ratione manifestum

[illegible]

[illegible]

[illegible] liber est quod [exactionem?] minu

[illegible] [illegible] [illegible] [illegible] [illegible] auctora [illegible]

[illegible] [illegible] [illegible] nentali libertatem.

[illegible] Maior gloria in Deo [illegible] redundat ex [illegible] omnium [illegible] perfectissimo [illegible] [illegible] Deus propter maiorem suam gloriam operatur; ergo ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]inite actioni divinae

[illegible] [illegible] [illegible] [illegible] [illegible] faciam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deum esse liberrimum [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] habet necessario quidquid melius est habere quam non habere. Atqui libertas veri nominis [illegible] [illegible] [illegible] [illegible] [illegible] quam non habere [illegible] [illegible] [illegible] melius est [illegible] liberè quam non liberè [illegible] melius est [illegible]

num etiam non [illegible]

[illegible] in [illegible]

[illegible]

Et ad primum [illegible] et nota [illegible]

[illegible] relate ad [illegible]

non relate ad creatura [illegible]

[illegible] infinita [illegible]

[illegible]

[illegible] et relatum unde [illegible] de Deo [illegible]

[illegible] mechanico

et ab eterno creavit [illegible]

quantum.

[illegible] potestas eligendi [illegible]

Deo est aliqua [illegible]

[illegible]

Ad tertium distinguo [illegible] non tollit

libertatem [illegible] seipsum determinat [illegible]

[illegible] determinetur ab objecto [illegible] nego.

[illegible] et non

[illegible] manere [illegible] mundum [illegible] possibilem optimum [illegible] [illegible] [illegible] tamen [illegible]

[illegible] Dei [illegible] [illegible]

possibilem vidit et cognovit. Si [illegible] determinavit

per [illegible] suam [illegible] [illegible] [illegible]

[illegible] [illegible] eligere potuisset [illegible]:

cedo equidem hanc optimi electionem non

tollere libertatem [illegible] [illegible] [illegible] determi-

nationi [illegible] [illegible] non potuit [illegible]

[illegible] [illegible] [illegible] [illegible]

ti bonitatis objectiva Deum determinavit ita ut

non [illegible] et alium eligere [illegible] [illegible]

[illegible] dicant Deum determinationem non fuisse

ad optimum mundum [illegible] [illegible]

Hypothesi quod aliquem mundum vellet crea-

re: Hypotheticam vero necessitatem [illegible] [illegible]

[illegible] libertate [illegible] Hypotheticam necessitatem

[illegible] [illegible] [illegible] non [illegible] [illegible]

[illegible] ipsa non sit necessaria, sed non [illegible]

[illegible] [illegible] Deum non [illegible]

minavit ad optimum numerum creaturam de-
terminare etc. deinde ad eligendum po-
tius, quam ad non eligendum minorum.
Neque rursus dicant, quod [illegible] determinatio dei
ad eligendum finem quoad substantiam o-
ptimum libertati non obstat, ita neque officiat
determinatio ad eligendum finem quoad in-
tensitatem, seu quoad summum gradum optimum.
nam aperta est disparitas; ex nostris enim prin-
cipiis non [illegible]
[illegible] determinat [illegible]
[illegible] sequitur deinde
vero electio [illegible] quantitatem optimi
consona omnino cum attributis divinis nul-
lam contradictionem involvit, [illegible] involvit autem
contradictionem [illegible]
[illegible] quoad intensitatem optimi
[illegible] maxime si haec electio sit necessaria
[illegible] quantitatem [illegible] numerorum [illegible]
[illegible]

[illegible] ratione [illegible] [illegible] [illegible] [illegible]
quod si Propositio vera [illegible] necessario [illegible]
mundum [illegible] quod Deus jam [illegible]
[illegible], adeoque creare debuisset mundum ab
aeterno quod jam vidimus repugnare.

Ad [illegible] [illegible], ejusque probatio-
nem. Omnis enim [illegible] aeterna est [illegible]
[illegible] ipse voluit. [illegible]
tem Dei esse debet infinita, quia [illegible] aeterna
est. objectum vero actio [illegible] [illegible] in-
finitum esse nec debet. [illegible]

[illegible] 2°

Si [illegible] [illegible] [illegible]
[illegible] esset Deus aut nescivisse, aut non po-
tuisse, aut demum noluisse [illegible]
[illegible] creare, atqui [illegible]: Ergo &c.

[illegible] potentiae [illegible] [illegible]
[illegible] [illegible]
mundum [illegible] [illegible]
[illegible] [illegible] civitate et [illegible]

tamen, generatio etiam ... itidem

... potuit ... creare ... non creare dum-

modo quod creat ... ferat fini praestituto opti-

mo ... convenit.

Dicunt 3o. Si Deus maiorum minus perfec-

tum ... perfectiore eligeret ... ra-

tione ... sufficiente

Secundo si minus perfectum prae perfectiore

... anteferret et praediliberet in

... tione huius. Atqui ... ergo ...

Resp.o Principio rationis sufficientis, quod certe

... abutuntur in ...

... ne ... in eo ...

sensu accipiatur, non solum alium mun-

dum vice huius creare non potuisset, ... ne-

... ...

... ...

... ... concedunt adversarii.

... nunquam agere

sine ratione sufficiente, et hanc nunc ex parte ob-
jectorum esse invenimus, sed ex parte volun-
tatis Dei: nunquam Deus enim nunquam [illegible] quam
a ratione sufficiente actus determinatur ab sua
bonitate infinita. Sed in omni re creabili re-[illegible]
nat bonitas quaedam finita [illegible] bonitate [illegible]
[illegible] rerum creandarum objectiva determina-
ri non potest Deus tanquam a ratione suffici-
ente ad illas creandas. Sufficit ergo rem ali-
quam non esse absolute malum ut habeat
conditionem quam vocant, sine qua non [illegible]
a libera voluntate divina possit creari.
Secundum solvo distinctione: si Deus minus
perfectum mundum [illegible] perfectiori creasset
[illegible] anteposuisset et praedilexisset ~~[illegible]~~
liberae beneficentiae, concedo; amore et ti-
moris [illegible] nego [illegible] vero [illegible] inde [illegible]
[illegible] ab illo objectorum merito et [illegible]
in obligatione a libera beneficentia animi

[illegible]

[illegible] ut ab ipsi objecti perfectione nisi determinatur. Non potest eadem Deus facere mundum minus perfectum quam maximum [illegible], utramque ratione objecti flocci facit: cum uterque a Dei bonitate infinitum distet, et cum liberrimus est et neuter mundo [illegible] Deum perfectione [illegible] aut [illegible] ad utrumque, et ad neutrum creandum, potest se libere determinare. Quod si alterutrum creat, creat non [illegible] illius [illegible] bonitatem, [illegible] ne [illegible] [illegible] liberam determinationem manifestanda ad [illegible] gloriae [illegible] mundum [illegible] perfectissimum [illegible]

[illegible] ideo

Haec de optimismo [illegible] [illegible] enim alia praeterea, quae ad deum systema pertinent, [illegible]

lari refutatione digna videan[illegible] ut illud ex Sr. Deum ex infinitis possibilibus mundis unicum tantum creare [illegible] et [illegible] nolito quod mundus creabilis non fuerit [illegible] unus, et [illegible] ethe [illegible] lio, quorum tamen creatio juxta [illegible] re [illegible] et [illegible] theo [illegible] principi [illegible] te [illegible] tamen ad alia [illegible] nos [illegible] quod [illegible] caetera [illegible]

Caput Nonum.

De attributis Dei [illegible] perfectione infinita [illegible] ab aliis distinguimus. non intelligimus esse revera in Deo aliquam [illegible] diversarum compositionem, [illegible] omne quod in Deo concipimus non esse revera

ipsi unam, eandemque substantiam per-
tinere, cui nos diversa affingimus vocabula pro
diverso respectu, in quo ipsam consideramus.
Hinc essentia Dei et ejusdem natura, quate-
nus [illegible] intelligit, et consistit omnis essentia
Dei et ejusdem natura, potentiusque id omne po-
test operari quod non involvit contradictionem;
et ita porro

Propositio.

Quidquid perfectionis concipi potest, quidquid
habere melius est ~~habere~~ quam non habere,
existit in Deo ab ejusque natura, quidquid viti-
um aut imperfectionem dicit, quidquid non
habere melius est, quam habere, penitus abs-
le indicandum est
Probatur. [illegible] Deo [illegible]
[illegible] infinita. nihil enim melius in eodem gene-
re animo con[illegible] Deus habet aliquam
infinitam perfectionem. Sed ens quod habet ali-
quam infinitam perfectionem caetera omnia

possibiles pariat necesse est. haec enim vera, si infinita perfectio in ente finito existeret, quare esset Deus, si nihil omnes possibiles haberet perfectiones ens ipsum esset [illegible] infinitum, et finitum, quod repugnat per contradictionis principium. etenim enti, quod veram habet perfectionem infinitam essentia est infinita. sed essentia infinita non esset, si omnes non haberet infinitas perfectiones possibiles; ergo etc. [illegible] omnes possibiles infinite perfectiones essent in Deo, aliud ens [illegible] [illegible] [illegible] tem com[illegible] [illegible] Deo [illegible] perfectionis ergo Deus [illegible] ens necessarium nec [illegible] necessario sufficeret sibi, neque [illegible] necessario independens [illegible] illam haberet infinitam perfectionem [illegible] nec [illegible]itatem. Ergo [illegible] perfectiones [illegible] in [illegible] [illegible]

[illegible] habere [illegible] non [illegible] est aliqua perfectio. si ergo in Deo [illegible] perfectio [illegible] [illegible] quod est melius habere quam non habere

52 Vitium et imperfectio est perfectionis defectus. Si ergo omnes in Deo sunt perfectiones, carere profecto debet ab illo et omni imperfectione et omne id quod melius est non habere, quam habere, quatenus aliquid defectus secum exhibet. Omnes igitur perfectiones in Deo existunt eaeque infinitae, profecto esse debent ut ostensum patet, proindeque ut cum Theologis loquamur Deus est ens perfectissimum intensive et extensive

53 Scolion

Ut brevitati consulerem praecedenti [illegible] propositione compendiose demonstravi attributa et perfectiones Dei de quibus explicatius dicendum mihi est. Ex illa enim constat evidentissime Deum esse substantiam infinitam atque immensam, simplicem, immutabilem, aeternum, liberum, omnipotentem, infinite bonum, [illegible] providentem existere. Non me quidem latet omnino [illegible] dari homines, qui ex

ignorantia modi quo nonnulla attributa simul in Deo concilientur, eadem imprudentissime negant. Sed recta Logica docet contra non esse negandum aliquid quod aperte aliunde sit notum, et demonstratum propterea quod quomodo cum alia re pariter nota, et demonstrata concilietur ignoremus; quod vero eo magis verum est ubi agitur de iis, quae ad divinam naturam spectant; haec namque infinita cum sit, plura certe continere debet, quae mens humana finita, proinde dubio et arctis limitibus circumscripta intelligere omnino non possit. Adnotabo tamen omnes difficultates quae fiunt ex iis contra Dei immensitatem inde oriri quod immensitas Dei, sive ejusdem omnipraesentia cum extensione corporea et mensurabili turpiter confundatur. cum tamen modus quo spiritus existunt longe alius debeat ab ea ratione diversus, quia corpora existunt in locis.

libertatem cum immutabilitate pugnare alii garriunt, non intelligentes libertatem non requirere potentiam mutandi consilii in Deo, qui sapientissimus est et in quo nulla successio temporum datur, quia secus instantia numero infinita respectu Dei jam forent praeterita, quod implicat. Sed de nonnullis saltem divinis attributis paulo fusius agendum est.

Caput Decimum

De Dei bonitate, praescientia, et providentia.

Propositio [illegible]

Deus est summe bonus.

5. Probatur. Duplex [illegible] respectu bonitas Dei consideranda venit. Cum enim enti cuilibet bonitas interna in [illegible] entitate [illegible] De[illegible] autem omnem entitatem comp[illegible] nemo dubitare potest [illegible] Deus [illegible] bonus [illegible] etiam [illegible] esse summe bonum in alios quatenus [illegible]

promovendam [illegible] et eorum naturam [illegible]
[illegible] [illegible] [illegible] et dare [illegible]
[illegible], qui divinæ bonitatis argumentum esse non
[illegible] [illegible] [illegible] [illegible] [illegible]
et maximum in illo collatum beneficium. Per
hoc beneficium [illegible] [illegible] Dei [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] vel [illegible] non [illegible] [illegible]
ret, cum impossibile omnino sit D[illegible] [illegible]
num, [illegible] [illegible] [illegible] aliquid [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nos cumulavit [illegible]
[illegible] est, ut beatitudinem [illegible] [illegible]
et ad beatitudinem omnes [illegible] [illegible]
destinati, ut videbimus cum ad Philosophiam
Moralem de ante Deo [illegible] devenimus. Hæc sufficiunt ad demonstrandam propositionem.

[illegible] [illegible] primo. Si Deus esset summe bonus nullum
[illegible] [illegible] in mundo. Atqui etc. [illegible]
[illegible] [illegible] esset summe bonus nullum malum
[illegible] [illegible] [illegible], et a Deo productum daretur
[illegible] [illegible] [illegible] nullum malum [illegible]
[illegible] [illegible] [illegible] a Deo non productum
ergo. Mala omnia hujus mundi [illegible] [illegible] [illegible]
Physica, vel Moralia, mala Metaphysica [illegible]

[illegible] quia
creaturae necessario limitatae, [illegible]
[illegible]
Physicum [illegible], sed remanet bonum Physicum
[illegible]
[illegible] nec tamen quoquam in eo contra [illegible]

[illegible]
[illegible]
[illegible] quam profecto [illegible]
[illegible] vult auferre,
[illegible] impedire omne malum [illegible]
physicum salva sua omnipotentia. Habet equi[illegible]
[illegible] talia auxi[illegible]
[illegible] volendo ut infallibiliter bonum
[illegible]
[illegible] divinum [illegible]
[illegible]
[illegible]
bonitate necessario determinaretur [illegible]
renda nec auxilia, antecedenter etiam vellet
[illegible]

[illegible]

[illegible] tributa nominaque divina, quamvis inter se non [illegible]

[illegible] in revera non est nisi bonitas [illegible] administrata

[illegible] homo [illegible] malum quod potest. Ergo [illegible]

Praeterea Deus ut sit summe bonus [illegible] necessario odio haberet illud impediret. Ergo ex.

[illegible] praebendo [illegible] autem non praebendo auxilium quod [illegible] non tenetur. Igitur haec obligatio [illegible] hominem et [illegible] ergo [illegible] Deum [illegible] auxilia hominibus conferre [illegible] infallibiliter non [illegible]? [illegible] demonstrari potest [illegible] hominem [illegible]

[illegible] a Deo. Porro hoc [illegible] vel nobis [illegible] co-
[illegible] vel [illegible] convenit [illegible]
reatum [illegible] absurdum est dicere hoc ipsum
se in homine antequam existeret. Sonne li-
ber fuit Deus in illo creando vel non creando:
Si liber fuit poterat ergo pro arbitratu suo
[illegible] perfectionis [illegible]
[illegible]
[illegible] autem creando [illegible]
[illegible] perfectionis gradu [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] bonitatem [illegible]
[illegible]
[illegible], quia quodcumque bonum homine
[illegible]erentur, semper est limitatum atque
[illegible] ut acute adnotat [illegible] ergo:
[illegible]
[illegible] hoc contradictionem

[illegible] ergo Deus [illegible]
[illegible] operate-
[illegible]
[illegible]
nitum [illegible] bonita [illegible]
[illegible]
[illegible]

[illegible] peccatur
[illegible]

[illegible]

[illegible]

que necy reus censeret [illegible]

[illegible] Deus dedit equidem liberum homini arbitrium previdendo abusum; sed previsio abusus non fuit ratio determinans Deum [illegible]

[illegible] homini tantum utenti, et non Deo [illegible]

[illegible]

previsionem divinam humaneq non officere libertati, ut vidimus in Psycologia. [illegible] Deus previdit de recto usu, vel abusu li[illegible]

[illegible]

presentem, in qua illud magni faciendum [illegible]

[illegible]

comparare, et homini libertate magna [illegible]

[illegible]

[illegible]

[illegible] liberrima [illegible]

[illegible] determinatione [illegible]

[illegible]

[illegible] ut assensum [illegible] fines [illegible]

aequatur: fingere nullam esse libertatem

[illegible]

[illegible] gaudium in exercitio virtutis; [illegible]

suavissima animi iucunditas in inquisitione

[illegible]

[illegible]

[illegible]

non hominem recipiet. Ceterum ut supra [illegible]

[illegible]

[illegible]

[illegible] imperterritum erit; homo nempe ut [illegible]

[illegible]

[illegible]

[illegible] non [illegible]

[illegible]

[illegible]

men adeunta paritas cuspidis amerit [illegible]
ragnam [illegible] videtur, [illegible]
re plures esse disparitatis ratio [illegible]
[illegible]

am [illegible] quam super [illegible]
[illegible] accedit [illegible]
[illegible] esse [illegible]
fert damnum [illegible]
[illegible]
[illegible] tenantur omne bonum, [illegible]
[illegible] tare mutuo, et omne [illegible]
vertere [illegible]

Deum ab eterno [illegible]

[illegible]

rere de rebus minimis, quales sunt nostræ respectu [illegible]

[illegible] si deus omnibus provideret, fuerit [illegible] et inutilis evaderet humana [illegible].

Si Deus esset providens non permitteret mala [illegible] [illegible], bene vero malis hominibus quod tamen [illegible] [illegible] contra [illegible].

2° [illegible]

[illegible]

[illegible] primum [illegible]

[illegible] Deo quin imo fuit ejusdem sapientia infinita et bonitate [illegible] minimas [illegible] [illegible] neum profecto est Deum curam gerere de rebus creatis. Sed præterea res nostræ vilissimæ quidem sunt et [illegible]

[illegible]

[illegible]: tum quod [illegible] faciendum est hoc loco ad finem ab [illegible] nobis [illegible] ordinata; omnes enim tam magnæ quam parvæ [illegible] mira com:

[illegible]

[illegible]

tur providentiæ cursum ipsius, qui rerum even=

[illegible]

[illegible]

[illegible] convalescat. qui om=

nium [illegible] studio, conducat ec. Providentia [illegible]

[illegible] non [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

quid boni tamen non observetur [illegible]

te [illegible] animu[illegible] quomodo dum [illegible]

[illegible] incolimus, in qua beatitudo reser=

[illegible] novi ac omnibus his voluptatibus. Hoc [illegible]
lis nostris intuemur, et moribus ut ita dicam
[illegible] quacumque [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] de illis [illegible]

> [illegible] interno affanno
> Si leggesse in fronte scritto
> Quanti mai ch'invidia fanno
> Ci farebbero pietà!
> Si [illegible]
> Hanno in seno e si riduce
> Nel parere a noi feli[illegible]
> Ogni lor felicità.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
ad tellurem [illegible]

[illegible] unde alimenta proveniunt [illegible] in [illegible] communicentur commercia [illegible] providentiæ [illegible] [illegible] [illegible] ad [illegible].

[illegible]

[illegible]

[illegible] [illegible] in eâ qua [illegible] conservari. Hinc [illegible] [illegible] tantum negativa Dei conservationem [illegible] nam ipsam ex parte Dei non esse actionem [illegible] creaturam. [illegible] enim res conservantur, quia perseverat illa voluntas in Deo, quâ [illegible]

... Deum ... se considerata per creationem a non esse ... Deo ... per conserva-
tionem ... ex quo demum sequitur summam esse creaturarum a Deo dependentiam ... omne ... conservet Deus.

Caput Postremum
De Unitate Dei.

Propositio
Plures ... ratione evidentissime ...

Probatur. Si plures ... Dii vel omnes ... necessaria vel ... Dei nomine ens necessarium intelligamus. Pro-
batur ... absurdum ... ens necessarium illud est quod existit necessitate naturae suae, hoc est quod ita e-
xistit ut non existere ...

[illegible]

[illegible] vero non [illegible]

[illegible]

[illegible] vere mundo [illegible]

[illegible]

tat viri illorum profecti sunt.

3tio divinitatis sigillo miraculis nempe et [illegible]
culis munitae.

R°. Ad respondeo in primis [illegible] nempe
[illegible]
tandem pro illo militet auctoris [illegible]
[illegible] tionem [illegible]
vocivint. et neque grande facessant negotium
quae pro ipsius defensione ab Ecclesia [illegible]
mur. x

[illegible] quod nempe [illegible]
sit mundo [illegible] antiquis [illegible]
[illegible]
toria. Quid si mundo revera esset coaequa? [illegible]
[illegible] esset in veritate
tem ? Antiqua certe in mundo [illegible]
[illegible] antiquiora . [illegible]
[illegible]
non sunt improbanda. [illegible]
[illegible] partim ex vitiis, quae
[illegible]

[illegible]

Non secundum. Nam ubi, et quasi [illegible]

[illegible]

Vere omnes aliquando [illegible]

[illegible]

[illegible]
[illegible]
ceterum mihi demonstrari posse [illegible]
non ex rebus ipsis, quarum veritas in multi-
tudine quaerendast [illegible].

[illegible]
[illegible] Deitatis formas in animi a-
versati sunt judaei, qui caeterorum quoque [illegible]
[illegible] magistri fuerunt [illegible]
tant caelesti sapientia refertos. Sed [illegible]
[illegible]
[illegible]
rum contra unicum omnium supremum nu-
men credebant, quo alii minores Dii penderent
rent: imo id Deo ampliabant quia [illegible]
merant non quia Deo ipse sentirent. Ubi omni-
num [illegible] sunt de Harmonica ex quibus ca-
ventissima colligi potest quid de unitate et plu-
ralitate deorum [illegible] instar omnium
[illegible] Antisthenes apud Tulli-

[illegible] ornano [illegible] ina [illegible] sontate [illegible]
[illegible]
quod erat a Deo nat[illegible] nomine [illegible]
[illegible]
[illegible] autem [illegible] et
ne ug[illegible] ut a [illegible] [illegible]
[illegible] recta ratio et ad [illegible]
et ficto Deo quae vel genuit fall[illegible]
[illegible]
[illegible] et [illegible] et crediderunt [illegible]
[illegible] et [illegible] sunt utilitati humanae [illegible]
[illegible]
[illegible] sacerdotum idolorum
[illegible]
[illegible] expertus est Socrates, quia cum philosophi
[illegible]
[illegible]
[illegible] est. Denique illud profecto numen
[illegible] omni aevo, erunt, quod [illegible]

[illegible]

[illegible]

non [illegible] generem [illegible]

[illegible] nunc [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] rivacuita quod

[illegible] contat [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

alicuius innocentiam, vel ob aliquem alium finem [illegible]

[illegible] certe quamvis nobis ignotum.

[illegible] omne [illegible]

creaturarum vires superantium [illegible]

[illegible] confirmationem, imo [illegible]

[illegible] quod ~~[illegible]~~ vim

[illegible] et [illegible] menti humanae [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

sigillo proprio confirmasse. A

[illegible] Praeterea [illegible]

[illegible]

[illegible]

[illegible] multaque [illegible]

[illegible] etiam [illegible]

[illegible]

[illegible]

[illegible]

absoluta repugnat

Persa quidam nomine Manes, a quo sectato-
ribus suis Manichaeorum nomen advenit
[illegible] esse [illegible] omnium princi-
pia, alterum summe bonum [illegible]
omnia bona producta sunt, alterum vero
summe malum [illegible] producta sunt om-
nia mala; hoc vero hoc principium sum-
me malum vel existit, vivit, intelligit, ex-
[illegible] reale [illegible]
non. Si hoc, jam causa excidunt Manichaei;
si illud, principium certe summe mal[illegible]
[illegible]
[illegible]
[illegible] bonum omne malum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

do vestitum in medium afferrent, mala natu-
ra [illegible] esse plena auctere, quae posi-
tiva realitate aliqua [illegible]
[illegible] non esset merus boni defectus, deficientem
[illegible]. Sed [illegible]
re vide numero 55 et 58. Quod vero quod ad-
[illegible] in [illegible]
[illegible] ad explicandam originem ma-
lorum inservire non potest. Nam vel Manichaei
aequales vires ambobus principiis concedunt
vel inaequales; si hoc, posito fortiori [illegible]
[illegible] virtutem quidem vincit
[illegible] contra [illegible]
[illegible] patrimonium [illegible] aut nullum
[illegible] in mundo existere ma-
lum [illegible]
viribus pollere aequalibus, protecto hae vires ex
[illegible] a mutuo destruent, [illegible]
[illegible] nihil in mundo existet
[illegible]

[illegible] itaque etiam [illegible] eo[illegible] rum [illegible] totalis [illegible] tamen [illegible] in [illegible] inventa [illegible] Quid igitur [illegible] mo in malo dicendum est? [illegible] cum [illegible] [illegible] dumtaxat bono [illegible] [illegible] [illegible] maxime [illegible] bono [illegible] [illegible] quod est [illegible] [illegible] bono! [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tori corium detrahi iussit; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Psycologiae.

[illegible] [illegible] jam ad [illegible] quartam quam Psycologiam [illegible], tractatam nimirum de anima [illegible] hunc ordinem, [illegible] ut [illegible] natura in animi nostri spiritualitate [illegible] in [illegible] originem inquiramus, eaque non omittentes quae de illius cum corpore commercio [illegible] [illegible], ejusdem [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] immortalitate [illegible]. Ex tota hac nostra tractatione videbitis nobilissimam Creatoris [illegible] animam humanam esse [illegible] [illegible] [illegible] nobis [illegible] adversario [illegible] [illegible] qui non [illegible] [illegible] suam [illegible] [illegible] [illegible] [illegible] [illegible] vere videntur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

21

[illegible] in nobilitatem delendam [illegible] ad illud [illegible] [illegible] [illegible] [illegible] motibus commaculare; ad rem veniamus.

Caput primum

De Cogitatione

[illegible] [illegible]strarer si aiunt hominem cogitare demonstrandum [illegible] aut quid cogitatio sit [illegible] [illegible]rem. Illud enim nemo in dubium revocat hoc vero illustrari sermone non potest. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] genere [illegible]

[illegible] natu- [illegible]

[illegible] et [illegible]

[illegible] minorem [illegible]

[illegible] non [illegible]

[illegible]

[illegible] simplex quod est absurdum. Igitur contradic-
[illegible] convenire cogitatio.

11 [illegible] monuerunt Zeno [illegible]
plures philosophi [illegible]
[illegible]
[illegible]
[illegible]
[illegible] per nostram demonstrationem, subjectum
externum tantummodo illa carere debet.
[illegible]
[illegible] tantur, atque per nostram demonstra-
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] elementum illud vocabitur inertiae [illegible]
propterea cogitatione [illegible] [illegible]
[illegible] sentimus principium cogitans inertiae [illegible]
[illegible] alterum [illegible]
[illegible] subjectum non esset certe [illegible]
[illegible] contientimus [illegible]
[illegible]
[illegible] primo cum elementa plura corpus
efficiant, sive [illegible]
[illegible]
[illegible] plura haec elementa cogitent [illegible]
[illegible]

[illegible] it dantrum unitate

[illegible]

[illegible] certe increduli non intera:

[illegible] sopra [illegible]

[illegible] nulla in questo globo vedete [illegible]

prenda tutta l'Asia, anzi nessun tutto un [illegible]

[illegible] parte che comprende la Persia [illegible]

la stessa che comprende il regno di [illegible]

rinquete la parte de [illegible]

la porzione che [illegible] tutta la [illegible]

[illegible] questo globo [illegible]

ce fosse di congiere le figure, [illegible]

nulla però avrebbe in [illegible]

co tutta l'Europa, tutta la [illegible]

[illegible]

del globo sono [illegible]

[illegible] quattro [illegible]

[illegible]

[illegible] rappresenterebbe [illegible] sarìa inutile, che il

globo fosse [illegible]

capacità niun atto di cognizione risulterebbe. Ora [illegible] sarebbe [illegible] cognizione [illegible]
da quelli che noi [illegible] mentre [illegible]
[illegible] rappresentare [illegible]
evidente che il concetto in noi [illegible] della [illegible]
immagine di questi oggetti non è divisibile [illegible]
[illegible]
[illegible]
[illegible] uomo
momento [illegible] non è composto [illegible]
~~[illegible]~~ di un composto [illegible]

Opponunt secundo

[illegible] cogitatio [illegible]
[illegible] et reactionem partium [illegible] et
[illegible] enim objecta [illegible]
organa sensoria, haec agunt [illegible] animale
[illegible]
et reagit in eadem [illegible]
[illegible] phantasmata [illegible]
[illegible] efficitur. Ergo [illegible]
[illegible]

[illegible]

[illegible] sensus in omnis certiore [illegible]

dit [illegible] mere passivus [illegible] in cogitationibus [illegible]

[illegible] ex [illegible]

[illegible] priori [illegible]

[illegible]

[illegible]

imo [illegible] conscientiam habituram eorum [illegible]

accidunt in ipsa: non eorum, quae fuerint in a[illegible]

[illegible] non eorum [illegible]

[illegible] et [illegible] cognoscere [illegible]

re toto [illegible] quod [illegible] particula [illegible]

[illegible]

[illegible]

onerdam xliavorare

Utrum curvilineae [illegible] est quavis particula [illegible]. Atqui in motu [illegible] curvilineo [illegible] mecanice [illegible] motu [illegible] una particula et caeteraque [illegible] motuum simultaneorum [illegible]

[illegible]

[illegible] diculum plane foret; cum enim motus [illegible] ad locum locum unum relinquere nequit cum [illegible] eodem [illegible] transferatur.

[illegible] enim attenta per versa num:

quam aliqui [illegible] dicet [illegible] idem [illegible] ali-
quam quidam particulam ad duo diversa
loca simul [illegible] occurrerit.

[illegible] quod abundantiam hęc [illegible]

[illegible]

[illegible] confondere [illegible]

[illegible]

[illegible] sono da materia [illegible]

[illegible] moto, [illegible] si è immagi-
[illegible] quiete [illegible]

[illegible]

[illegible]

[illegible] quasi la quiete. Il moto è [illegible]
del corpo da un punto dello spazio ad un altro
[illegible] vero [illegible]
[illegible] è [illegible]
moto [illegible], o non [illegible] in linea retta o [illegible]
[illegible] curva: la rotazione [illegible] di un [illegible]
[illegible] una [illegible]
una combinazione di movimenti diversi [illegible]
[illegible] si prova [illegible]

[illegible] altrettanto che non [illegible] o un [illegible]
[illegible] della materia [illegible]
[illegible] a [illegible] [illegible]
si avrà nè il pensiero, nè altra cosa che [illegible]
avvicini.

Il moto è divisibile come la materia [illegible]
può misurarsi: egli è suscettibile del più e
del meno: noi ne calcoliamo i momenti, i
gradi di forza, e di celerità; egli può [illegible]
[illegible] o ritardato ricevere una certa direzio=
ne [illegible] certa [illegible] forma [illegible] distinta [illegible]
[illegible] la forza [illegible]
lo induce [illegible]
[illegible]
[illegible] in proporzione [illegible]
[illegible] ne dà [illegible]
[illegible] nè [illegible]
[illegible]
[illegible] non [illegible] per alcun [illegible]
[illegible]

ro [illegible] non [illegible] passare dal mio cervello
[illegible] [illegible] volte [illegible] intricate con
[illegible] necessino. Due spiriti non possono con=
correre a formar lo stesso pensiero. Essi non
[illegible] sono divise, e lo tra di loro. Lo stesso dee
[illegible] de' sentimento e de' [illegible] [illegible]
cimo della [illegible] [illegible] [illegible] le [illegible] e [illegible]
[illegible]

[illegible] sunt. S. motrix, attractio [illegible] [illegible] et
[illegible] [illegible] huiusmodi sunt relsim
[illegible] cogitatio ut et [illegible]
[illegible] vegetatio [illegible]
vita [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] centum a [illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible] illam [illegible] motum [illegible]

corpus im [illegible] mover, hæc non

est nisi communicatio motus, motu [illegible]

[illegible] et [illegible]

[illegible]

[illegible] motum [illegible].

[illegible] nemo ignorat esse [illegible]

[illegible] enim probe novit corpus quadra-

[illegible] libramen [illegible]

[illegible]

[illegible]

[illegible]

admodum. Neutra erit exterior, ac omnes [illegible]

runt physici. Idem dicendum est etiam de at-

tractione

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ter nostro auditur patientia. Vita enim [illegible]
[illegible]
[illegible] animae [illegible] commutet vicissim. Instin:
[illegible]
[illegible]
ex anima [illegible] quam ex cor [illegible]
[illegible] tur, quamvis [illegible]
tem nostram [illegible] tionem non [illegible]

[illegible] tertio

[illegible] t una vel alia materie particula sit ad [illegible]
[illegible]
[illegible] oportere [illegible]
[illegible] ad [illegible] tionem. [illegible]
[illegible]
[illegible] indicare, nam ideo totum [illegible]
id praestare non poterit?

[illegible]
[illegible] ad collectivum [illegible] essentialibus [illegible]
[illegible] quod essentiale est singulis partibus [illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] indicat [illegible]

[illegible] adjunt

ero plures vires simul conspirare dum ten-

dunt ad [illegible] terminum [illegible]

secutum, sed plures partes esse; non idcirco posse

[illegible] in eandem cogitatio-

nem. Vis namque cogitandi, cum sit vis id

repraesentandi: tendere nequit nisi ad termi-

[illegible]

ant ait optime Storchenau, sibi repraesentat,

non [illegible] sibi cogitat, non alteri. Quare tot

[illegible] adjunt termin[illegible] cogitandi

vires [illegible] quot entia sibi viribus instructa, atque

hac ratione virium consensio omnino impossi-

bilis evadit. Sed illud praeterea est ridiculo [illegible]

[illegible] habeat in partibus [illegible] influx

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ore [illegible] immutabile et absolutum
ad numerorum aeternarum [illegible] ex[illegible]
[illegible] virtute ex rebus scilicet, quae nul-
lam habent cum numero proportionem [illegible]
[illegible]
[illegible]
[illegible] proportionem
[illegible] cogitationem [illegible]
[illegible]
[illegible]
nam per equilibrii et [illegible] ergo
servata illa habetur [illegible] ex
quo [illegible]
[illegible]
intelligere [illegible] non ma-
gis idearum [illegible]
[illegible] materialem [illegible] rationem
[illegible] Se [illegible]
è cagione di dolore quando è, volto nel nervi o ne
nel cervello, egli ne pare [illegible] mente capace

[illegible]

in qualcuna, e altro stato si trovi che una natu-
ra diversa è priva di pensiero, possiamo ne' qui
[illegible] di renderli tali ne' così chiame
spiriti animali o checchè altro si voglia

. . Quindi o convien negare che i corpi
[illegible] che, persino
tutti i corpi [illegible] una unione di
ossa o di nervi [illegible], e ragioni qualunque
union di materia dovrà egualmente [illegible]
e ragionare, dando che la disposizione degli or-
gani si riduca ad un moto locale: e le parti o-
[illegible] non avevano il privilegio di [illegible]
[illegible] di avere [illegible]
[illegible]
La [illegible] disposizione di quelle parti.
[illegible]
zion di materia, questa potrà [illegible] non
[illegible] un sentimento senza acquistarne un al
[illegible]
[illegible] in un cadave-

re

[illegible] [illegible] fatis: Omne [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
cunctandi non reperiri.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tantem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spiritualis [illegible] creare substantiam materialem [illegible] ergo [illegible] [illegible] materialis poterit, Deo [illegible] [illegible] [illegible] recipere modificationem spiritualem nempe cogitationem.

[illegible] [illegible] [illegible] [illegible] [illegible] Deus substantiam spiritualem materialem [illegible] [illegible]: Animam [illegible] corpori. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cogitationem:

Respondeo. Haec quidem et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] At [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hallucinatum [illegible]

suoad tieri sott elt lingula Dixeemus. Se[illegible]

torta lottimoreato [illegible] non inutile erit obsan[illegible]

[illegible]

e di diametro, e parti di un braccio, o di un piede
il diametro, siccome scambievolmente quelle
è quanto possono fare: la piccola non ha
maggior facoltà: . . . il moto non può mai passare
il pensiero, farà bensì tanto ad discorrere
Delle forze del moto, e della [illegible]
a cognizione: quanto è sommamente forze da
nulla il produr la materia [illegible]
[illegible] primum [illegible] materiei [illegible]
[illegible]
gna natura, et essentia. Deo [illegible]
[illegible]
[illegible] materiei propenetrare vim cogitandi non
[illegible]
[illegible]
[illegible]
[illegible] materia destrueretur. Omnes [illegible]
tro metate non cognosco, num [illegible]
[illegible] non scio num inter [illegible] non [illegible]
[illegible]
[illegible] iterum ex divini:

[illegible]

[illegible] parte[illegible] et [illegible]

[illegible] pervento [illegible] [illegible]

[illegible] parte [illegible]

[illegible] et [illegible]

[illegible] formorismquirit huiltaga [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] malre [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

tissimo, ipsius cognoscimus nos cogitare, di-
ne[c] co[illegible] dicti, cogitare no-
[illegible]

[illegible]

[illegible]
[illegible]atur, atque in omnibus animam humana[m]
[illegible]
[illegible]
ria, tamen modificatio dici deberet: hæc autem
modificatio, ad quam, quæso pertineret sub-
stantiam, [illegible] protecto ad corpus, in quo
[illegible]
[illegible] videmus. An eam ad Deum? Si hoc di-
xeris, primo jam [illegible] [illegible]
scripsi; deinde vero probandum tibi re-
manebit mentem tuam aliquid esse perfectis-
simum, [illegible] immutabile [illegible]
[illegible]
[illegible] qui non videat. Fortasse mens

nostra erit modificatio alicujus alterius sub-
stantiae in nobis ipsis inexistentibus exi-
stentis. Si hoc diceres, non philosophari loqu-
eris necesse est igitur substantia. Atqui
non est substantia materialis; nam ostendi
[illegible] in [illegible] compositione substantiae
materiali non posse convenire cogitationem.
Restat ergo ut concludamus mentem nostram
esse substantiam spiritualem [illegible] ipse non
video utrum aliquid [illegible] concludi [illegible]
[illegible]
[illegible]
tere nihil hac vel alterius momenti, qua indubi-
[illegible] sublata omnis corruit religio, et fama principia
[illegible] omni ex parte aggre-
[illegible]

Caeterum mitto alias probationes [illegible] vestra
[illegible]
[illegible]
dum potest pro lubitu ad aliquid determinare
[illegible] suadet, quae

[illegible]

[illegible]

[illegible] Sainte [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible]

[illegible] et [illegible]

[n]on solum quo fundamento, sed etiam, [illegible]

[illegible] [illegible]

si alterum. Mens humana perciperet res exten

sas [illegible] [illegible]

[illegible]do: et alicuius extensum in se [illegible]

[illegible] quo magis excogitari potest ridiculum.

[Q]uam in mente, dum cogitat ingredi objecta ipsa

[illegible] cogitat? qua ratione hec objecta in=

gredi possent? Sed si [illegible] [illegible]

laret objectio, cum de iis cogitamus, imminuen

tur eorum massa [illegible] cogitatione [illegible]

[M]odo igitur anima [illegible] extensa? [illegible]

[illegible] agunt in organa nostra exter

na, in iis que quandam inducit immutationes

[illegible] propagatur usque ad comune senso

rium, ubi excitato [illegible] determina[illegible]

[illegible] cogitatio. [illegible] indubi[illegible]

[obs]ervationibus colligimus [illegible] con

tinuant, [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

11 [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

certe [illegible] habet naturam.

[illegible]

forma corporis [illegible]

[illegible]

[illegible] quidem forma corporis dicitur, sed sub- | 152.

stantialis non vero accidentalis et potest enim

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in composito, quod dicitur ho-

[illegible]

[illegible]

[illegible] parte con[illegible]

[illegible] sit pars nobilior [illegible]

[illegible] determinat, [illegible]

[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] et ita porro. Ec hoc tamen [illegible]

[illegible]

[illegible]

[illegible]

[illegible] in medium [illegible]

[illegible]

[illegible] materiali[illegible]

[illegible] quomodo [illegible] Cardinalis [illegible]

[illegible]

[illegible]

[illegible]

Quis neget? [illegible] unam [illegible]

[illegible]

Strenuus [illegible]

[illegible]

[illegible] Praeterea intimus ipse sensus [illegible] materialitatem animae evinc[illegible] [illegible] continuo [illegible] posset [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

est autem mouere in loco cum locus sit [illegible]

[illegible] non potest [illegible]

quia si esset [illegible] commensuraretur, sicut [illegible]

[illegible] suis aiebat Zeno et de [illegible]

[illegible]

Aristoteles [illegible]

[illegible] Altieri, dici non [illegible]

enim moueri potest, quod non est in loco [illegible]

[illegible]

[illegible]

[illegible]

non po'jet in via, ede meue ment

ane et evidente sint nostre ... tollicite

no' que non devere de ..., que nonnulli tans

... Veteres philosophos, plerosque fuisse

calumnia est. E non è a

to, ait clarissimus (Sacchi) huomo. Port.

... contra ...

... a bei pieri, ...

... intanto ... non si

a e quali con queste ... Si crede

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] examinarsi [illegible]

[illegible]

[illegible]

[illegible] civitati [illegible]

Osservazioni sopra il libro intitolato [illegible]

[illegible] M. Holland.

[illegible] tertium

De animae Origine.

[illegible] ex iis omnibus quae circa anim[illegible]

nam [illegible] una complectur [illegible]

[illegible] Sciendum interim est gravissimam ha[illegible]

[illegible]

[illegible]

[illegible] corpora [illegible]

[illegible]

[illegible]

[illegible]

[illegible] informata corpora diversa, juxta eorum

[illegible] promerita. Haec opinatio Platonicis non solum

[illegible]

[illegible] etiam nunc [illegible]

[illegible]

Animae creantur a Deo post [illegible] corporum [illegible]
informare debent organizatione[illegible]

[illegible] per creationem oritur substantia ante [illegible]
[illegible] existentiam [illegible] existebant intrinseca e-
jus constitutiva. Sed ante existentiam animae
[illegible] nondum [illegible] et [illegible]
[illegible] non existebant ejus intrinseca constitutiva.
[illegible] constitutiva animae ante ejus existentiam
[illegible] erant [illegible] complexum vel [illegible].
[illegible]
potuisset enim esse ante complexo [illegible]
[illegible] actione [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] extitisset ante [illegible] ortus [illegible]
[illegible] creatur [illegible]
[illegible] complexo ac cogitationem [illegible]
[illegible]

[illegible]

[illegible]

[illegible] animę initio mun[illegible] [illegible]
[illegible] adversarii oportet [illegible]
[illegible]
[illegible] organizzationem. Quid ergo in hac con
[illegible]
[illegible] rationi conjunctum, quod magis vid[illegible]
[illegible] Dei con[illegible] [illegible]
anima creentur [illegible]
[illegible] ipsum honorent creatorem [illegible]
[illegible] bonorum [illegible]
[illegible] vel poena [illegible] non sat[illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] animata a Deo creari; quando
[illegible]
[illegible] rationalem habere possint, quod semel [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Sed [illegible]

contingere et relate ad extrinseca inter alia [illegible]

[illegible] careant [illegible] [illegible] [illegible]

[illegible] : [illegible] dicant indignum esse omnipo-

tentia [illegible] [illegible] [illegible] [illegible]

[illegible] a Deo [illegible] . [illegible]

[illegible]

[illegible] in Deo [illegible]

[illegible]

[illegible] creandi [illegible]

[illegible] aberrari [illegible]

[illegible] habet [illegible]

ea indignum, cur habebit tanquam [illegible]

animam hominis creare post aliter [illegible]

organizationem? [illegible] in Deo [illegible]

[illegible]

[illegible] in Dei, in Deo scilicet respectu nostri

non autem respectu Dei ipsius [illegible]

[illegible]

quod nunquam transit, sed semper est praesens.

[illegible]

[illegible] [illegible] [illegible]

[illegible] nemo est qui non videat ridiculum et absurda [illegible] [illegible] [illegible] est

[illegible] vim creandi [illegible] [illegible] [illegible]

[illegible] habere non [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] quod habet

[illegible] creandi aliquid vim habere [illegible]

[illegible]

[illegible] ex nihilo [illegible]

[illegible]

[illegible]

indicant natione.

[illegible] Pino. In[illegible] [illegible]

confirmat similitudo illa, quam observamus inter parentes et filios non [illegible] quoad [illegible] [illegible]sturam, verum etiam quoad animi mo[illegible]

[illegible] [illegible]

parentum animo est derivanda [illegible]

[illegible] vero ex ipso corporis temperamento quod plurimum influit in animi inclinationes et in contextu [illegible] [illegible]

[illegible] parentum [illegible] omnia et [illegible] [illegible]entissima oculis puerorum cum exhibeantur, quasi facile imitanda[illegible] [illegible] [illegible]veterida tandem et ex institutione, quam a parentibus filii receperunt, et ex amore quo illos pro[illegible]quuntur; ex amore inquam, [illegible]

[illegible]

eandem producit. Quod si animarum propagatio esset admittenda, laudata morum similitudo semper observari deberet, imo [illegible] parentum animi dotibus [illegible] humanae participe

[illegible]

[illegible]

[illegible]

autem corporum organizationem animalium: et. [illegible] nunc adeo, conservationem juxta Metaphysicos non esse ex parte Dei actionem ab [illegible] creatione diversam [illegible] Theologis [illegible] [illegible] adeoque si [illegible] solicitudinem nulla [illegible] conservatio suae animarum

[illegible] ter [illegible] debere [illegible] creationes. Preterea [illegible] contingat [illegible] [illegible] semper tamen hoc concedendum [illegible]

[illegible] [illegible] corporis, cor [illegible] [illegible], certe [illegible] [illegible] voluntate corporum [illegible] non [illegible] [illegible] tent, neque arctissime cum iis [illegible] [illegible] [illegible] animae [illegible] cum in dies non creari [illegible]

[illegible] non anima [illegible] [illegible]

[illegible] magis, [illegible] novae et [illegible] [illegible] vilissimum, [illegible] in [illegible] [illegible] in [illegible] [illegible] cur indignum erit Deo in dies hos spiritus

[illegible]

[illegible]

tire debetur, quod ceteri non sentiunt. licet [illegible]

[illegible]

[illegible]

[illegible]

tem spectat ad veracitatem Dei [illegible]

[illegible] in officio continendo, potius [illegible]

[illegible] optime valet, quod [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] sit ipse homine [illegible]

[illegible] ratione distincta [illegible]

que quidem non esse [illegible]

[illegible] confecta sunt, sed solidis argumentis

oppugnantur, et demonstrantur

[illegible] [illegible]

[illegible] inclinationi [illegible]

aliam autem, [illegible]

[illegible] locum [illegible]
esse [illegible]
[illegible] nulla
[illegible]

§ [illegible] Recensitae inclinationes humanae ex conditione
sui in [illegible] [illegible]
[illegible]
tam ex diversa parentum aut [illegible]
institutione ex [illegible]
[illegible] et hujusmodi; neque enim du-
bium constat in diversis animabus magis vel minus
expeditas esse ipsas nonnullas facultates inde ar-
[illegible] humanae
qua de re nihil audeo affirmare vel negare.)
Singula haec plurimum conferre, omnia vero simul
omnino varias accidentales inclinationes humanas pro-
ducere illi [illegible] qui [illegible] indolem
et mores [illegible]
de nam [illegible] fit ut inclinationes quibus [illegible]
[illegible] diversae evadant pro temporum locorum
disciplinae status doctrinaeque vicissitudinibus, nisi
causis variantibus [illegible]
[illegible] ex

quibus memoratae inclinationes accidentales prorsus commode derivari nequeunt, ita ut coacti re dicendi sint quidam hac de causa ad alium praeexistentiae statum mere imaginarium confugisse.

Instant secundo. Inclinationes naturales, saltem in actu primo, ut ajunt, non pendent a causis accidentalibus, sed revera cum iis nascimur. Pendent igitur ab ideis in statu praeexistentiae receptis. Deinde homines in scientias, et artes, quas nondum in statu unionis acquisiverunt vel cognoverint, inquirunt. Praesupponenda est igitur aliqua scientiarum, artiumque notitia in hominis anima ante praesentem unionis statum.

Resp: dicant exempli gratia adversarii, unam animam in eo, quem dicunt praeexistentiae statu, sibi efformaverit ideas [illegible] quibus exornabatur, et inclinationes ex repetitis actibus [illegible] fuerit et ex intellectus voluntatisque sua natura; an vero ad aliquem praecedentem statum recurrendum [illegible] [illegible] [illegible] impelleret ad [illegible] quantumvis nunquam sufficientem fenomeni rationem obtinerent [illegible] illud [illegible]

sarii; profecto omne robur ipsi auferunt difficultatis.

Nunc ad primum: dico inclinationes naturales, sive generales propensiones ad bonum et verum non esse utique acquisitas, nec tamen ab aliquo praeexistentiae statu repetendas. Etenim pendent ab ipsa hominum natura, cujus intellectus ad verum, et voluntas tendit ad bonum tamquam ad propria objecta. Nimirum quaelibet vis et potentia, ut omnes fatentur, tendit in objectum aliquod hoc ipso quod est vis et potentia. Quod si quaeratur ulterius cur intellectus et voluntas in homine reperiantur, nihil aliud respondendum erit, nisi quia homo est animal rationale, quod a Deo immediate, qui talem hominem fecit, intellectum, et rationem habet.

Ad alterum: dum homines acquirunt scientias vel artes aliquas, procul dubio jam tum confusam earundem notitiam habere debent, quam tamen in [illegible] [illegible] fuerunt, vel aliorum hominum instructione, vel proprio ministerio, potissimum vero reflexione super iis maxime vulgaribus, et communibus principiis, quae [illegible] saltem scientiarum [illegible] continentur [illegible] veritatem non minus ingenio

[illegible] quam solide demonstrat Condillacius in opere postumo inscripto La Lingua dei Calcoli, ubi docet quomodo Analysi recte instituta, idearum, per suum ministerio facillime comparatarum, possit homo scientias etiam maxime abstractas investigare et cognoscere.

Scolion

Quamvis non conveniant Anathomici circa tempus, quo a Deo infunditur anima in corpus, illud tamen communiter nunc [illegible] habetur longe [illegible] quam olim putatum fuerit [illegible], [illegible] et inter [illegible] alios maxime [illegible] Hallerus ipse eodem tempore, et concipi fetum et animari [illegible] [illegible], et monemus, litem apud illos [illegible] integram remanere, [illegible] ut ova concrescunt [illegible] illi a [illegible], aut [illegible] aliquod hac de re [illegible]. 58

Caput Quartum.

De mutuo animae et corporis commercio.

Admirabilem certe animae et corporis existere conspirationem et [illegible]dentiam omnes mirifice consentiunt; verum non parum diffident in ex-

plicanda mutui hujusce commercii ratione, quae omnibus subpositis, cum jure ac merito videri potest. Varias Hypotheses, quae ad difficultatem enodandam excogitatae sunt, commentatorum ideo similitudine, quam plerique usurpant philosophi exponendo illustrare: concipiamus duo horologia quae consonare debeant. Id assequi potest triplici pacto: primo per influxum, si nempe alterum in alterum agat Physica et immediata actione; deinde per causas occasionales, si ponatur artifex vel director horologii praefectus, qui modo unum alteri, modo alterum primo attemperans consonare faciat. Tertio si supponantur eae machinae ita sapienter constructae, ut unaquaeque sua legalis usque servatur, atque ad invicem inter se [illegible] nunquam a concordantia recedant, licet nulla ratione altera ab altera pendeat. Facile videbunt nunc hanc similitudinem [illegible] aut [illegible], quae [illegible] dermentur [illegible] influxus physici causarum occasionalium et Harmoniae praestabilitae.

20 Systema ad [illegible] causarum occasionalium [illegible] sit [illegible] facillimum, non tamen probatur ut verum.

Nam tribus hisce principiis, siquid judico innititur: primo creaturis vere efficientium causarum attributum esse denegandum. Secundo systema quod vis esse admittendum, statim ac per ipsum phaenomena explicantur proposita, quamvis explicatio vix aut ne vix quidem cum aliis theorematis notissimis conciliatur; tertio corpus in animam et vicissim spiritum in corpus physice agere omnino non posse. Verum quis non videat primum principium illud a parte [illegible] scilicet [illegible] animae volitiones, et probabiliter falsum, aut saltem valde dubium, ubi caeteris respectibus [illegible] principium [illegible] est. Nam licet unica sit via, per quam effectus producitur, non tamen [illegible] produci aut explicari potest [illegible] veritati [illegible], phaenomena explicanda num[illegible] [illegible] ab [illegible] [illegible] [illegible] siquidem supponit id [illegible] a novo [illegible], vel supponit demonstratam esse repugnantiam actionis mutuae inter [illegible] [illegible] suppositio [illegible] tam ab iis qui in Malebranchii verbis [illegible] [illegible]

2 Idem esto iudicium de Hypothesi Leibnitiana
quae non multum, ut opinor, a Malebranchiano sy-
stemate recedit. Nam si, ut ipse auctor [illegible]
[illegible] ex praevisis omnibus animae perceptionibus et volitio-
nibus Deus machinam construxit, quae structura sua
proprios motus omnes exerceretur animae actionibus
respondentes, anima certe causa [illegible]
[illegible] Deus [illegible]
[illegible]. Deinde haec hypo-
thesis recto tramite ducit homines ad idealismum;
si enim anima eandem haberet [illegible]
rum, et totius universi, licet corpus ipsum et ma-
terialis rerum universitas non existeret, quaelibet
physica [illegible] extra [illegible]
[illegible] etiam ad [illegible]
systematis [illegible]
[illegible] in Malebranchii [illegible]
[illegible]
[illegible] ratione [illegible]
[illegible] potest [illegible]
atque hinc [illegible] a Malebranchii [illegible]
[illegible] idealismo sive idealismi
sive egoismi [illegible]
[illegible] hypothesis [illegible] adeo a Leib-
nitio jactato rationis sufficientis principio [illegible]

nim in lexico legimus voces lego, lectio, legere, lectica etc., si corporis actionem praebeat animae transeundi ab una in aliam cogitationem tam diversam ejusmodi transitus rationem conspicimus; sed si animam supponamus cum Leibnitianis efficienter producere cogitationes suas independenter ab impressionibus corporis, atque ita ut cogitatio antecedens cogitationis subsequentis rationem sufficientem contineat, nulla certe hic apparebit hujuscemodi transitus vel potius saltus ratio sufficiens. Non me latet Leibnitianos explicare niti quomodo animus ad cogitationes transeat tam diversas, asserendo nimirum inter unam, et aliamque claram cogitationem plures u[illegible] nos habere obscuras tamen, et quarum conscientia penitus destituimur, quarum unaquaeque ea sit, ut prima clara perceptio cum alia item clara v. g. lebetis perceptio cum lectionis perceptione connectatur. Ex admirabilem quem [illegible] excogitaverunt fontem ad hujusmodi saltus intelligendos, recurrere [illegible] cerebri hariolari non absurdum [illegible] videtur. Quamvis enim perceptiones [illegible] latentes saepe in anima inesse non negemus, ine ratione tamen sufficiente asseri ut clarae illas lebetis lectionis ceterarumque hujusmodi obscurarum idearum interpositione, a vestro consequi, et invi-

cam connecti. Sed si inverso ordine duntaxat ipsa vocabula in lexico scripta fuerint, cum tamen etiam ordine inverso illa [illegible] concipiat et [illegible], quomodo [illegible], rem [illegible] Leibnitiani. Denique qui [illegible] manum Virgilii carmina omnia [illegible] poematis [illegible] turam [illegible], etiamsi anima non fuisset informata, quod tamen certum esse deberet in sententia Leibnitii. Quae cum ita sint [illegible] argumentum [illegible] non est certus. Siqui [illegible] fuerit quam ut philosophicam scientiam capere [illegible] infirmior quam ut inoffensa [illegible] ista systemati harmoniae praestabilitae assentiatur, [illegible] harmoniam [illegible]

[illegible] bilitatem non amplectuntur, habetes sunt, philosophiae scientiae [illegible] ineptae [illegible] [illegible] quam [illegible].

. . . . . . O tu gallinae filius albae

Nos viles pulli nati infelicibus ovis

62 [illegible] systema causarum efficientium [illegible] dicitur, systema influxus physici, quod [illegible] et mutua efficientia [illegible] [illegible] systematis defensores [illegible]

ria; licet omnino diversas, atque dissimiles, sic tamen [illegible]

re atque efficienter influat, non [illegible] ex u-
na in alteram quidquam realiter transfundatur,
[illegible] impressis motionibus [illegible], et per ner-
vos usque ad cerebrum propagatis mens habe-
[illegible] motibus [illegible] determi-
natur [illegible] in anima [illegible]
[illegible] convenienti [illegible]
[illegible] motu [illegible]
[illegible]
[illegible] determinat ad veram ideam
[illegible] sibi insitam [illegible]
[illegible] facultatem
[illegible] quam dicunt locomotivam exerceat, [illegible]
[illegible] determinat [illegible]
[illegible]
ut convenientem affectione in iisdem [illegible]
[illegible]
sit. [illegible]

[illegible]
[illegible]
[illegible]ntegrare.

23 Sub [illegible] anima est forma cor=
[illegible] actiua [illegible] persona.
[illegible] ergo [illegible] utramque sub[illegible] [illegible]
intima que non [illegible] neque in [illegible] [illegible]
[illegible] neque in [illegible] harmonie prestabilite [illegible]
[illegible] anima est forma corporis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Ut ergo intima unio habe=
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible] movere [illegible] [illegible] ex= [illegible] se ex [illegible] [illegible] [illegible] [illegible] et facile [illegible] motu [illegible] corpori [illegible] physicam et realem [illegible] [illegible] [illegible] intersit [illegible] [illegible] nem moveri ? baculum propria manu, et im= [illegible] alteri, aut etiam illum orandi ut bacu= [illegible] moveat. Cum ergo animae intime persuasum sit se physicam, et realem causam motuum [illegible] [illegible] [illegible] in corpore corporis ab anima immediate ad motum determinari [illegible] [illegible] [illegible] in animam [illegible] [illegible] [illegible] cerebri in anima respondentem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motum [illegible] [illegible] [illegible] [illegible] sensibilium [illegible] [illegible] [illegible] [illegible]

[illegible] caret, et [illegible] caruit. Quae quidem omnia [illegible] [illegible] animam [illegible] determinari. [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]

25 Obiiciunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contrarie [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible]

[illegible] Aliud est [illegible] [illegible] [illegible] contrarie [illegible] [illegible] contraria, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliud vero [illegible] [illegible] [illegible] [illegible] [illegible] tantiam contrariam [illegible] [illegible] [illegible] [illegible] [illegible] quidem [illegible] non [illegible] et [illegible] ut patefiat [illegible] agere [illegible] [illegible] [illegible] [illegible] [illegible] non posse per corpus incipere. Si enim [illegible] corpus inciperet corpus [illegible] non [illegible] [illegible] moveret [illegible] est contra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] corpus [illegible] [illegible] [illegible] immediate agat in corpus, vel est

aliquid realiter a corpore distinctum atque diversum quod
Deus creaverit. Si primum, cur Deus [illegible]
gnitam animae communicare non potuit quae et [illegible]
[illegible] ingeret? Si secundum, quis negabit ipsum
praestari posse etiam ab anima res creata [illegible]
[illegible] spiritualium, ut alta [illegible] mane-
[illegible]. Non repugnat igitur animam agere in
corpus [illegible] ratione potest [illegible]
-nare corpus agere in animam. Atqui si diversi-
tas naturae non impedit quominus anima agat
in corpus, neque quominus corpus agat in animam
[illegible]

[illegible] contrarium [illegible]
[illegible]
[illegible]
[illegible] corporum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] concedimus [illegible]
[illegible] animae et corporis actionem [illegible]

[illegible] intel[illegible] anim[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]care ea [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] mentis et [illegible] [illegible] non [illegible]

[illegible] [illegible] interne hanc actionem [illegible] [illegible] [illegible]

[illegible] aliqua [illegible] quam ex voce [illegible] [illegible]

anima co[illegible] [illegible] mentem nostram [illegible] [illegible]

[illegible] similem [illegible] , [illegible] [illegible] [illegible] [illegible]

[illegible] aliam [illegible] significatio.

[illegible] [illegible] anima [illegible] in corpore [illegible] [illegible]

contingat et corpus in animam [illegible] , [illegible] hec

intelligi non possunt nisi anima materialis statuatur

[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

re debeat eo modo quo corpus in aliud corpus agit

[illegible] simili modo [illegible] [illegible] intercedunt et

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] in motionibus [illegible] substantie

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

at ignorare fateamur. Nisi enim spiritibus vis com=
=peteret corpora movendi omnis corporis motus im=
possibilis foret, ut supra diximus.

Instant primo: Quo igitur modo actio hæc mutua
animæ, et corporis perficitur?

Resp.o Modus, inquit Augustinus, quo corpo=
ribus adhærent spiritus omnino mirus est, nec com=
prehendi ab homine potest. Cujus quidem rei opti=
mam rationem affert, Joannes Clericus. Quando
duo numeri, ait ipse, clare cogniti habentur,
facile est scire quæ summa sit additione eorum atque
[illegible] confici nequeat; verum ubi alteruter numerus igno=
tus sit, quis, nisi temerarius, quæ summa iis con=
fici nequeat audeat definire? Similiter ii, quibus
tum menti, tum corporis ignota est natura sine
temeritate, qua ratione alterum ab altero affici
possit aut non possit, nequeunt definire. Hactenus
ille. Cum igitur hic actionem mutuam ani=
mam inter et corpus non posse [illegible] [illegible]
quære, actionis hujus mutuæ ratio quæ sit non
definio, neque, si quid [illegible] dico, id mihi vitio ver=
tendum est. Quot enim, quantæque sunt, quæ
[illegible] [illegible], fieri probatur, et tamen nemini

non nocet, [illegible] cum [illegible]

[illegible]

[illegible] cum [illegible]

[illegible]

[illegible]

[illegible] cum [illegible]

[illegible]

[illegible] distinctionem [illegible]

[illegible]

[illegible] ad mentem [illegible] aliquid [illegible] cognitionem [illegible] non potest, nisi simul impressorum characterum ideam conservet; ita anima [illegible] cerebri commotione de rebus externis admonetur [illegible] cerebri structuram agnoscere debet, maxime cum medium [illegible] saltem simul notam cum re cognita esse [illegible] doceat.

Respondeo [illegible] enim [illegible] naturale [illegible] contra [illegible] nisi [illegible] anima [illegible] non [illegible]

[illegible]
[illegible]
[illegible] ut adeo utraque perceptiones, et commotionem [illegible]
[illegible] commotione [illegible]
immediata [illegible].
[illegible] memoria [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
vere nihil aut fere nihil [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] tribuendo videretur?

Proponunt quartò cum Malebranchio: Nulla entibus creatis vis tribuenda est, ideoque systema influxus physici rejiciendum est. Nam primo cum Deus sit causa perfectissima, aliorum consortio causarum non indiget, neque si indigeret, uti posset ad effectus producendos, tum quia id argueret in Deo imperfectionem, cum melius sit atque perfectius agere sine causis socijs, quam cum illis, tum quia idem numero effectus et Deo et causae creatae esset integer attribuendus, quod implicare videtur.

Deinde [illegible] effectum causae creatae producere [illegible] motum certe producere non [illegible]. Sed [illegible] motum producere nequeunt. Movere enim corpus idem est ac conservare successive in locis diversis; idcirco siquidem corpus movetur, quia in diversis successive locis [illegible]. Sed [illegible] ab ente finito pendere nequit. Ergo etc.

Respondeo [illegible] [illegible] [illegible] qui hominem gladio interfecit reus; aut non magis [illegible] hominem cum in [illegible]

· 10 –

[illegible] Secun[illegible] [illegible]

[illegible] etiam ne

re [illegible] creat[illegible] [illegible]

[illegible] causas rationales [illegible]

[illegible] efficientes [illegible]

nem activam, [illegible] menti humanae circa vo-

tiones suas non esse, cui tamquam a[illegible]

humana libertate et condemnation[illegible]

Primum [illegible]

sima, nempe prima omnium, independens, et [illegible]

[illegible] non aliunde recepta [illegible]

[illegible] omnibus creatis [illegible] et

[illegible]issima, quae nunquam fallitur, aut falli vel impe-

[illegible]

[illegible] non [illegible] entibus

quasi et [illegible]

[illegible]

[illegible]

[illegible] ipsamque agendi potentiam sibi [illegible]

[illegible]

[illegible]

[illegible] incensortionem [illegible]

vit. Hoc imo contrarium fuit vel maxime [illegible]

[illegible] et [illegible] ostendat Deum vel [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible] adhaereant, et [illegible]

[illegible] quod liberum hoc [illegible]

[illegible]

[illegible]

[illegible]

[illegible] simul [illegible]

[illegible] naturae [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] nem [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

on moveri, sive locum mutare nequeat quod in e

attentio non verterat. Sed cum aliquid contrari

[illegible] tamen [illegible] motum [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

20 [illegible]

[illegible]

[illegible]

[illegible]

Respondeo: anima separata a corpore [illegible]
[illegible]
naturae corpore in [illegible]; concedo, si
ex lege communi a Deo libere constituta; nego. Quem-
admodum [illegible] qui in ima [illegible]
[illegible]
[illegible]
[illegible]
quamvis animus [illegible]
[illegible]
[illegible] non [illegible] tamen [illegible]
gitatione privandam esse, simul atque a corpore
destituatur, nisi probetur ejus a corpore [illegible]
dentiam absolute necessariam esse, [illegible]
[illegible] voluntate constitutam ad hunc
statum unionis [illegible]
[illegible]
[illegible] 30
[illegible]
[illegible]
[illegible]
[illegible]
Respondeo. [illegible] a creatore
[illegible] causa [illegible]
[illegible] mentis ac [illegible]

[illegible]

[illegible]

[illegible] est [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] continet. [illegible]

virtutem habet, et hanc a libero [illegible]

[illegible]

[illegible] formaliter, aut

eminenter contineat [illegible] alter [illegible]

[illegible] nobilior. [illegible]

[illegible]

[illegible] ex artificis industria valet.

[illegible] et nobilis [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ergo contingitur ex motionibus corporis [illegible]

[illegible] in anima [illegible]

[illegible] anima [illegible] motu [illegible],
[illegible]
[illegible], nego. Nempe dicunt [illegible] adversa-
rii quod in quaestione [illegible]
[illegible] non producere [illegible], et immediate [illegible]
[illegible] revera [illegible]
motum in cerebro, ex quo tamen motu mens ad
[illegible] determinatur. Caeterum [illegible]
[illegible]
[illegible] sententia [illegible]
[illegible] ut a motionibus cerebri anima determinetur
ad evolvendas facultates suas, non gratuito [illegible]
[illegible]
[illegible]
[illegible] sententia ubi motionibus cerebri ipsas [illegible]
[illegible] tanquam immediatum effectum tribuere [illegible],
[illegible]
[illegible]tionibus determinari ad producendas suas mo-
dificationes.

[illegible]

52. [illegible] sententia [illegible]
[illegible]
[illegible] [illegible] certissimus non [illegible]
[illegible]

corpus et humanam experimur [illegible] rationem [illegible] (7)
[illegible] sive mutabit. [illegible] influxu [illegible] vero [illegible]
num observabo [illegible] Dicta [illegible]
[illegible]
[illegible] animae, corpus
[illegible] communium recurrunt immediate sed
causam primam nempe ad Deum et absolute
consideranti [illegible]. Porro non tantum [illegible] nostra
[illegible] ad Dei immediatam actionem erit necesse
[illegible] hoc commune recurrendum cum [illegible]
monstratio clara directa et [illegible]
[illegible] phaenomena
non explicari evincatur. Deus enim nemo est
[illegible]
[illegible] phaenomenorum [illegible]
[illegible] non valeat. [illegible]
[illegible] et directori [illegible] communiter ad
[illegible]
[illegible] immedi- 33.
ate directorem [illegible]
[illegible]
[illegible] commune [illegible]
[illegible]
exponere [illegible]

vero cum agitur de [illegible] phaenomenis [illegible]
jam statutis noluit reddere rationem [illegible]
[illegible] veritatem [illegible] sermonis [illegible]
[illegible] in medium [illegible] debeo legem genera-
lem [illegible] si ulterius postularetur cur exstitit haec
[illegible] respondendum erit ita rem se habere, quia Deus
voluit [illegible] generales naturae, ut docet [illegible]
[illegible] nil aliud [illegible] quam voluntas Dei et [illegible]
[illegible] generales naturae, hoc est generalia phaenomenorum
principia ab aliis causis neque immediate neque mediate
[illegible] recurrendum est ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

De [illegible].

32. Se [illegible]
[illegible] factas [illegible] autem est actualis [illegible]
[illegible]
sane mira occurrunt relata [illegible] exhalationes [illegible]
rum praecipue incidet nobis sermo in hoc capite [illegible]

[illegible] sentientia agentibus in primis autem [illegible]

[illegible]

Propositio

[illegible] in nobis sentiens, corpus non est, sed humana [illegible] anima.

Probatur. [illegible] non [illegible] 39
tione in organo [illegible], relatio tamen [illegible]
[illegible] sive non [illegible]. Atque [illegible]
[illegible] ratio, [illegible] enim ut [illegible]
observat Tusculanarum quæstionum libro primo, cogitatione [illegible] integris oculis
et auribus nec videmus nec audimus [illegible]
[illegible], animum et videre, et audire, non eas
[illegible], quæ quasi fenestræ sunt animi.

[illegible]
[illegible] in nobis principium esse constat, quod [illegible]
[illegible] et [illegible]
[illegible] quid aliud esse potest nisi anima?
[illegible] non animam, sed [illegible]

[illegible]

si album dumtaxat attingit oculus [illegible] tantum [illegible]

[illegible] non [illegible] non album [illegible]

[illegible] non [illegible]

contingeret. Ergo in hac hypothesi ex sensationum

[illegible]

[illegible] ab altera [illegible]

[illegible] id, quod experientia quamlibet

[illegible]. Patet itaque principium in nostris particularis

37. [illegible]

[illegible]

38 [illegible]

[illegible]

in carcere detinentur [illegible]

[illegible] vel [illegible]

[illegible]

[illegible] cum [illegible] velit [illegible] corporeum [illegible], [illegible] quam mens sibi nolit repraesentare [illegible] revera [illegible] et nunc [illegible] ficiunt organa.

[illegible] etiam intelligitur cur objectum [illegible] sationem [illegible] generatim menti [illegible], cum per imaginationem, et cum maxima sit [illegible] dorem [illegible] imaginatione, et [illegible] rem, qui oritur ex corporis [illegible] Etenim quando organa externa commoventur, quod in sensatio[illegible] ita modificatur animus, tanta [illegible] stinctione, claritate, et vi, ut nequeat per se eadem ratione [illegible] modificare [illegible] stimulum.

Instant primo. [illegible]

[illegible]

31[illegible]

cavet in lenem dissectionis. Doloris enim sensatio, pro[illegible]
[illegible] in corpore [illegible] non [illegible]
[illegible]
[illegible] ita [illegible]
[illegible] non [illegible]
[illegible]
[illegible] aut [illegible] Quemadmodum [illegible]
[illegible]
[illegible] modo [illegible]
[illegible]
[illegible] simili alteratione corporea [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

Respondeo [illegible] [illegible] nullam [illegible] videri
[illegible] mentem humanam non [illegible] eodem tem-
pore plurium affici [illegible] vel [illegible]
cum eadem plure [illegible] [illegible]
[illegible] eodem tempore perceptiones [illegible] nil
aliud sunt, quam [illegible] modificatione [illegible]
refert quod intelligere nequeamus quo modo [illegible]
diversae modificationes imo et contrariae eidem tem-
pore spirituali substantiae inhaereant. Ea namque enim
parte [illegible] proprietate [illegible]
[illegible] magna [illegible] parte [illegible] [illegible]
[illegible] quod [illegible] plures habeat [illegible]
eodem tempore diversas et [illegible] sensationes
earumque sibi conscium sit, evidenter colligitur [illegible]
[illegible] [illegible]
[illegible] substantiam [illegible] debere.
[illegible] [illegible] [illegible] perceptione
[illegible] [illegible] [illegible],
[illegible] [illegible]
tio ad [illegible] malignum [illegible] patet ex definitio-
ne.
[illegible] [illegible] 301
[illegible] in [illegible] sensatione excitari. Nam anima [illegible]
[illegible] [illegible] [illegible] exitit [illegible]

mediate objecta. Porro immediatum corporis [illegible]

immediatum esse objectum [illegible] vel

neque sapida sunt, neque colorata etc.; et tamen anima

quam habitura sensationes, [illegible] sapida sunt, colorata etc.

et tamen sensationes habebuntur a corpore ipso.

Sensationes impressiones in communitate neque tamen [illegible]

[illegible] neque colorata etc. attamen aptae sunt ad exci-

tandum in anima saporem, colorem etc. Siquidem

quantitates corporum [illegible] secundum [illegible] certum

et non [illegible] (Logica N.o 55) sed cum

[illegible] objecti [illegible] dispositione

~~[illegible]~~ vario diversasque motus in corpore organis excitent,

[illegible] ut [illegible] motionibus

[illegible] motibus quidam in mente excitentur modifi-

cationes, [illegible] inde fit, ut motionibus in oculo, in palato

[illegible] excitatis subeant animam

perceptiones coloris, saporis, soni, odoris, et tactus, quam-

[illegible] nec odori sint

[illegible]

[illegible]

[illegible]

[illegible] corpora externa

agant in organa sensoria; tum etiam [illegible]

[illegible] commotionibus validioribus anima [illegible]

—ttica revocetur, ad relationem qua petratur. Neque nos [illegible] sensationes praeterea rationaliter in medicorum [illegible] ante [illegible] [illegible]. Itemque ut practice habeatur, organorum commotio non sufficit, sed requiritur praeterea modificatio [illegible] animae, et talis quidem, ut quidam [illegible] consciam.

Instant primo. Si sensationes ad animam spectarent, objecta extra se mens non referret, quemadmodum non refert cogitationes suas. Atqui etc. Ergo etc. Respondeo, negatur in primis consequentia argumenti. Si sensatione [illegible] [illegible] objecta extra, a non referret. Atqui etc. Ergo etc. Fateor deinde rem esse explicatu difficillimam, quomodo objecta praesentia, quorum sensationem habemus extra nos recognoscamus. Rationabilia mihi videntur, quae [illegible] [illegible] hac [illegible] clarissimus [illegible] [illegible] [illegible] i bambini [illegible] [illegible] dalla tela immo [illegible] dei loro occhi o dai movimenti [illegible] delle loro braccia. Non si [illegible] in [illegible] anni giorni [illegible] [illegible] alcun oggetto, né [illegible] li portino dall'uno all'altro. Gl'occhi sono fissi, ed immo=

vono meccanicamente, a caso, e per chi l'anima loro [illegible] sensazioni di luce, e di colori senza saper che sieno, e d'onde vengano. Se braccia ancora mai non si veggon distese avvertitamente verso alcun oggetto, elle s'[illegible] per pur moto meccanico e indifferentemente da certi [illegible]. Et infra: Quanto alle distanze narra il Signor Chesel[den] [illegible] al cieco da lui curato sembrava a principio che gli oggetti [illegible] tutti sulla superficie degl'occhi suoi: di che la ragione si era, dice l'Abbate Condillac, che avendo egli [illegible] qualche sensazione di luce, ed avendo [illegible] l'esperienza che questa sensazione [illegible] col [illegible] suoi occhi, dovea credere [illegible] esistere sugli occhi medesimi [illegible] fenomeno a [illegible] non [illegible]

menando [illegible] convenientia [illegible]

[illegible] sensu [illegible] adiumento [illegible] extra [illegible] existit in [illegible]

manet et [illegible] in memoria [illegible]

cogitationem [illegible]

[illegible] sed objectum fenomenon clarissime intelligere [illegible]

[illegible] non [illegible]

[illegible] corpora [illegible] vi [illegible]

te cogitare videamur.

Respondeo. [illegible] relate [illegible] discrepant inter se [illegible]

tram sive [illegible] [illegible] cerebrum quod [illegible] ute verè et [illegible] cogitatio in capite tantum perfici videtur, sensationum vero organa [illegible] corpori sunt atque ex omni parte extrinsecus ab objectis exter[nis] affecta convertuntur [illegible]. Deinde recto corpore nobis sen[ti]re videmur [illegible] [illegible] in quo [illegible] sen[tiendo] immediate dirigitur non ipse objectum ipsum ex[ternum] [illegible] [illegible] efficitur [illegible] [illegible] in se [illegible] mutationem tantum ab objectis externis. Ite[rum] si uno oculo clauso, alter leviter premitur et move[tur], objecta externa videntur moveri et [illegible] [illegible] at vero si immediatus terminus visionis non [illegible] [illegible] [illegible] nec phaenomena commodissime [illegible] [illegible] nullo modo [illegible] [illegible] externam ma[ximam] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] entis [illegible] eadem [illegible] eadem [illegible] Quia scilicet [illegible] [illegible] communi [illegible] hypothesi [illegible] [illegible] ab impressione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propositione dicamus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] convertitur [illegible] [illegible] [illegible] [illegible] externum [illegible] [illegible] idea se ha[bent] [illegible] [illegible] [illegible] [illegible] [illegible]

ne tamen [illegible] omnium sapientia et bonita-
tem creatoris nostri ita nobis comparando, ut naturaliter
sensationes ad corporis partes referremus, quae im-
mutationem passae sunt, nostrae conservationi optime
consuluit, atque providit.

Propositio.

Quamvis excitentur animae sensationes in impressionibus factis
in organis sensuum, easque constituunt; non tamen impres-
siones illas percipit anima nisi ad cerebrum usque
propagentur, unde colligimus animam in cerebro re-
sidere.

40. Probatur prima pars. Sensationes sunt perceptiones
animae, quarum ratio in [illegible] sunt
continetur [illegible] organis [illegible]
[illegible]
organorum [illegible] agit [illegible]
[illegible]
[illegible] constat. Co-
[illegible] sunt in [illegible]
[illegible] consentientes. Nec obstat, quod si
[illegible] organis non [illegible]
[illegible]
[illegible]
impressionibus respondere contendimus.

Probatur [illegible]
[illegible] impressiones organicas [illegible]

[illegible] experimentis compertum est, resecato aut
corrupto aut vehementer compresso organi sensorii ??
nervo, ita ut motus in ipso excitatus ad cerebrum us-
que nequeat propagari, nullam in anima excitari
sensationem. Atque hinc est quod ex cerebro proce-
dunt nervi omnes, namque ut sectionibus Anatomicis ob-
servatum fuit, ex cerebro ad oculos pergunt duo ner-
vi optici, qui fibrillarum expansione tunicam quam-
dam retinam scilicet efformant, supra quam visibilia
omnia graphice delineantur. Ad aures protendun-
tur nervi duo acustici, ad nares duo olfactorii, ad lin-
guam et palatum gustatorii, et ex medulla spinali, quae
[illegible] propagatio, in omnes corporis partes [illegible]
[illegible] partes, quorum fibrae
tactus organum constituunt.
Probatur tertia pars, nempe scilicet animam in cere- 42
bro [illegible] ea corporis parte anima sensiones [illegible]
[illegible] ita operetur. Sicut [illegible]
[illegible] in cerebro nemo enim est qui non sentiat
[illegible] cogitare. Deinde si mens in cerebro sedem habe-
[illegible] relictum
[illegible] est
[illegible] aut etiam dilacerata nullam in men-
te excitent [illegible] animae [illegible] statu-
[illegible] omnes nervi qui sunt [illegible]
[illegible]

perrifque de omnibus admonetur, quae in corpore eveni-
unt per ipsas nervorum motus, sive ut aliquibus placet
per spiritus animales, qui in nervis continentur, atque
in illis excurrunt, aut commoventur; atque inde per
ipsos nervos, ope forsan spirituum animalium, proxi-
mum corpus dirigit et movet arbitratu suo. Illustrationis
gratia singulare in medium huic propositioni adde
experimentum a Boneravio in suis medicis institu-
tionibus relatum. Narrat itaque de homine quodam
extenso cranio detrito, cujus propterea cerebrum de-
gebatur, tota arachnoidea et dura utraque meninge:
Cum ad experimentum instituendum cerebrum illu-
ius manu comprimeretur, vel aversione [illegible] quali-
mille scintillas ante oculos videbantur; crescente
compressione oculos caligo subibat, crescente adhuc in
insomnium dilabi videbatur. Atque demum si compres-
sio ultra fieret, omnibus [illegible] motibus apoplecticis: subla-
ta vero paullatim compressione, paullatim etiam
singula inverso ordine [illegible] sanitate
restituebantur.

13 Objiciunt contra animam [illegible]
[illegible] sentientes, non mutationes factas in organis sensoriis, sen-
satio [illegible] excitaretur, positis hisce mutationibus
[illegible] Non [illegible]
non [illegible]
[illegible]

Respondeo. Non omnis immutatio organica sufficit ut a-
nimo [illegible] patiat, sed requiritur, ut objectum immutationem 3
sufficientem in organo rite constituto producere vale-
at ut immutatio illa ad cerebrum [illegible] transmitta-
tur, ut demum ad eandem anima attendat. Quæ cum
sint, mirum videri non debet [illegible] stellas [illegible] non
conspicimus [illegible] stellarum [illegible]
in oculi fundo etiam [illegible] fingantur, earumque
impressio ad cerebrum usque per nervum opticum
[illegible] in oculo, [illegible]
si, aut alia quacumque [illegible] valde immutetur [illegible]
[illegible] etiam [illegible] videamus, nihilominus
[illegible]
[illegible]
[illegible] debilior sit [illegible]
[illegible] ut nullum [illegible] nullum [illegible]
[illegible]

[illegible] immutationis [illegible]
[illegible]
[illegible] quam cum
vertici imminent nostro?
Respondeo [illegible] phænomenon, [illegible] quod
quamplura in optica explicanda variant. Interim

obiicio solem et lunam majores in Orizzonte quam in meridiano posse judicari, quia in Orizzonte simul cum eorum immaginibus oculo pinguntur in-terjecta corpora terrestria, quod non fit si conspiciun-tur in meridiano, quae corpora terrestria cum longe sint [illegible] minora, [illegible] major sol apparet, et luna. Accedit [illegible] idea caelorum fornici [illegible] ad Orizzontem [illegible] etiam majora judicemus. Caeteris enim paribus eo majus corpus aliquod a nobis [illegible], quo remotius esse [illegible], ut docent Optici. Jam [illegible] vaporeis [illegible] transfreta-re [illegible] Orizzonte a sideribus [illegible] angulum opticum auget, atque [illegible] quod pro atmosphaerae statu va-rio majus etiam vel minus [illegible] existet.

Obiicient [illegible]

[illegible] ratio excitatur [illegible]

[illegible] motum [illegible] motus [illegible]

eo spatio maxima celeritate fiat, tempus, quo mo-
tus spatium illud percurrit a nobis nec percipi
nec notari potest. Sic quamvis certum sit lucem
successive propagari, nihilominus statim ac in te-
nebroso loco fenestra aperitur, objecta etiam a
fenestra valde dissita lumine cernuntur. [illegible]
[illegible] experimenta [illegible]
[illegible] comprobant, scilicet motum ab extremis cor-
poris partibus ad cerebrum ultra magna celeritate
transmitti, quod quidem vel maxime consonum est
fini propter quem a Creatore natura [illegible] no-
bis data sunt. Fieri etiam potest, ut [illegible]
[illegible]
[illegible] particula [illegible]
mi eodem tempore moveatur
Instant In quacumque cerebri parte sensorium com-
mune statuatur, semper [illegible]
[illegible] eodem tempore [illegible]
[illegible] et [illegible]
nes ver [illegible] vertice debeant
Respondeo. Falsum est hoc [illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] elevatate atque
[illegible]tione.

[illegible] [illegible] [illegible] si in illo cerebro existeret ani-
ma, nullum animal vivere posset sine cerebro, et
cerebri [illegible] [illegible] [illegible] [illegible] habere.
[illegible] [illegible] [illegible] [illegible] experientia. Nam in hist-
oria Academiæ scientiarum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fœtus, qui ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nullum [illegible]
cerebrum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible] eiusdem
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cerebra [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. Similia [illegible]
dunt alii medici et anatomici. Hic post magna
vulnera [illegible] ad ventriculum [illegible] [illegible]
[illegible] [illegible], sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

cerebrum [illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible] in primis observat Hallerus in multis earum
historiarum, quae narrari solent pro demonstranda ab-
sentia cerebri, cerebrum revera non defuisse, sed ac
tantum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] aliquando potuisse [illegible] medullam [illegible]
[illegible] in capite quodam [illegible] observato [illegible]
fuisse legimus, quam communiter fit. Tertio Valisne-
rius suspicatur cerebri loco, aut etiam spinalis [illegible]
[illegible] [illegible] aliud [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Wengsterus in [illegible]
[illegible] observavit [illegible] in loco corneam, [illegible] vesi-
culis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Animadvertit [illegible] Hallerus [illegible] [illegible]
capitis absentis cerebri cum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] confirmationem [illegible] Ana-
tomicorum [illegible] [illegible], [illegible] in hydrocephalis
cerebrum mollissimum dissolvi, et per leve vulnus
[illegible] aeque [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in humores, [illegible]
[illegible] [illegible] [illegible] quaedam [illegible] [illegible]
nent, atque ideo oculos effugerit observatorum. Denique
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cerebrum antecedam in [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] hec nihil
[illegible] [illegible] [illegible] contendit [illegible] [illegible] et me
[illegible] [illegible] morbo [illegible] [illegible] conta:
[illegible] et [illegible] [illegible] tandem una cum illa
vita omnino [illegible] [illegible]. [illegible] hypothesi non
[illegible] [illegible] [illegible] cerebri defectus
[illegible] [illegible] [illegible] fuerint observatus. Ceterum
neque illud omittendum est scilicet foetus in matris
alvo crevere atque vixere legibus omnino [illegible]:
[illegible]

Venio nunc ad eos cerebri morbos, quibuscum [illegible]
[illegible] sensuum usus conjunctus saepe reperitur.
Vidi autem integrum sensuum usum illos habuisse
[illegible] [illegible] [illegible] [illegible] morbo laborabat.
[illegible] [illegible] [illegible] Santorini [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cerebri [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] maximis pulmonum morbis aut [illegible]
vulneribus. Unum addo de cerebri [illegible]
[illegible] [illegible] [illegible] osseam; scilicet aut
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] nam [illegible] animali [illegible] [illegible] cerebri [illegible] et vere [illegible] unde colligi liceat eodem plane gradu in ipsis ortam [illegible] cerebri memoriae [illegible]

[illegible] quod dicendum est de nervis aliisque [illegible] animalibus quae si in partes plures secentur singula earum [illegible] moveri videntur, et [illegible] [illegible] velut [illegible] uno extremo in caput, altero in caudam converso [illegible] [illegible] observarunt [illegible] omnesque alii [illegible] [illegible] sensibus [illegible] [illegible] animales [illegible] naturales [illegible] [illegible] [illegible] naturales qui habentur sine sensu, et sine vita. Iam vero [illegible] naturalis [illegible] elasticitate [illegible] mechanica [illegible] [illegible]

[illegible] seminis a vectore [illegible] et stylo [illegible] rentum, visum fuit quandoque rapidae moveri, [illegible] contrahere, ut nihil dicam de [illegible] omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] animalibus, eadem non est [illegible] [illegible] [illegible] [illegible] modo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malia in perfecta et imperfecta distinguentur. [illegible] [illegible] autem imperfecta ex animalia [illegible] [illegible] [illegible] [illegible] ut in dissectis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In dissectis denique animalium partibus animales mo: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] dividi.

[illegible] [illegible] ex [illegible] eandem erit phaenomenon, quod [illegible] Nafajo in dissectis vermiculis observarunt [illegible] Reaumurius, [illegible] [illegible] [illegible] conjectari licet, [illegible]. [illegible] animalcula [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] post cum [illegible] [illegible] animal [illegible] [illegible] [illegible] [illegible], blandorum motu, tantum evoluta vivorum animalium [illegible] - aliquod circum spatio, [illegible] [illegible] translation est [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] hanc explicationem [illegible] non esse [illegible] [illegible] [illegible]. [illegible] quemodo

me [illegible] phaenomenon explicari [illegible] [illegible] naturae [illegible]. Quod nemo hactenus clare explicavit [illegible] aliunde notam, et [illegible] demonstratam [illegible] in animali perfecto sit sensationum [illegible] in qua eorum [illegible] parte sensatio [illegible] determinare ne[illegible], id vitio nostrae sententiae verti non debet, in [illegible] de animalibus perfectis et potissimum de homine [illegible] [illegible]

Opponent tandem. Anima [illegible] sentit dolorem, imo illum percipit veluti existentem in [illegible] corporis parte [illegible] permanet in [illegible] in qualibet corporis parte sentit, adeoque per [illegible] est.

Respondeo [illegible] dolorem [illegible] veluti existentem [illegible] fuit. Constat enim dolorem non percipi nisi impressio ad cerebrum usque propagatur imo [illegible] Eundem caecus baculo explorans objecta externa [illegible] vel soliditatem percipit extremo [illegible] externo in baculo veluti quodammodo existentes; numquam [illegible]

mini (qui in baculi extremitate residere dicemus)?
Si etiam quamvis anima percipiat sensationem
aliquam caloris ex. gr. vel frigoris, velut in par-
tem in extremo digito, non ideirco ibi residere anima
dicenda est. Motus nimirum ut alibi diximus di-
gito extremo primum communicatus postmodum
per nervos ad cerebrum delatus, convenit ad animae
sedem, ubi fit sensatio, quam tamen naturali-
ter anima refert ad alteram extremitatem ner-
vorum, ubi primitus facta fuit impressio, natu-
rale idem naturale judicium est commune in
sensibus moventibus [illegible] creatoris
[illegible] consuluit.

Instant. In qua cerebri parte residet anima?
Respondeo, Quidam [illegible] convenit
[illegible]
[illegible]
[illegible]
[illegible] habere [illegible]
sit ea de re, notandum est, ipsam [illegible]
[illegible] et nullam
[illegible]
supra demonstravimus.

De animae facultate
memoriae

Caput sextum.

Inter praecipua Creatoris munera, illud ex= 47
tra peculiari animo [illegible] dignum videtur,
quod facultatem nobis tribuerit reminiscendi re=
rum praeteritarum; tantum enim scimus,
quantum memoria retinemus. [illegible] quam=
[illegible], utilitatem ac ceteris mentis nostrae facul=
tatibus perciperemus, ubi ideae, quarum objec=
ta [illegible] sensibile praesens non [illegible] statim ob=
literarentur? [illegible]
[illegible] ratiocinandi [illegible]; ni=
si etiam in opere [illegible] deberet. Quid
nobis studia, magis interesse [illegible], qui [illegible]
entis, qui [illegible]
terarum disciplina [illegible] instrueret?
Memoria itaque [illegible] 48
facultas illa, qua pollet mens nostra, servandi [illegible]
[illegible] notiones [illegible] praeteritarum
necnon illas recognoscendi. Missis systematibus qui=
buscunque [illegible]
[illegible] omnia, [illegible] Philosophi potius, quam
[illegible] intimum consulamus

magis phaenomena recensentes, quam eadem explicare conantes.

49 Constat in primis eam maxime in mentibus nostris altius haerere [illegible] objectorum aliquorum imaginem etiam quando sensus nostros amplius non afficit. Quo attentius atque diutius ad objectorum impressionem incumbimus, eo etiam facilius vividius, atque diutius quamvis amota objecta contemplari valemus. Hinc ideae proprie dictae facilius praesente conservantur per memoriam, quam simplices notiones; hinc facilius in objectorum contemplatione moramur, quorum sensionibus percepimus, quam cujus alienam narrationem tantum cognitionem accepimus [illegible] utramque [illegible] omnino mentem nostram [illegible] ad hanc summam memoriae operationem. Quamvis enim contemplationi interruptionem intermittere volumus, [illegible] reflexionem non [illegible] tentas, contingit tamen plerumque ut non solum praeter voluntatem sed nobis etiam invitis quandoque et renitentibus [illegible] memoriam habeamus objecta, quae antea percepimus.

50 Sed illud quoque intimo sensu constat, [illegible] [illegible] potentias nostras quam ad illa advertendas quorum in mentem revocare [illegible]

...ex ipsa in re quotidiana ...
... Sicut contingit, per quam ut idea alicujus ob:
jecti semel excitata, pluribus adjacenti sponte sua ipsa
operat, cum ... vel ... imone'
ratione eum ... composita ... , ita
etiam non raro evenit, ut confusio ...
in memoria ... inquirere ...
rum ... neque ... memoriæ nostræ facultatem ...
superet, ut, ... earum ...
... eandem ... ordine repetamus mente 51
etiam aliis rebus intenta ...
Demum tam in activas ... in passivæ memoriæ
... illud summa animadversione dignum
videtur ...
...
nostris de rebus cogitamus.
... hactenus elaborarunt ...
...
inde ...
sunt explorari antequam ... innotescat, quam ...
... materia ... influunt.
... enim certius est aliquid ... parte corporis
quod animæ memoranti opus promovet vel adjuvat.
Experientia siquidem compertum est vim memo:
riæ physico corporis statui respondere, cum juvenes
faciliter memoriter condiscant, et facilius re-

rum quæ didicerunt obliviscantur; senes vero non sine magno labore aliquid edicant, et si quid alia ætate didicerunt facilius recordentur, quam ea quæ didicerunt in senectute; quæ utraque animi phænomena observantur, quorum explicatio ex physica cerebri dispositione videtur [illegible]. Propterea memoriam, quæ [illegible] intemperantia [illegible] medicamentis aliisque [illegible] causis, [illegible] augeri, perdi [illegible], ita quoque [illegible], atque etiam morbus [illegible] [illegible] est experientia. [illegible] ipsam veritatem [illegible] confirmat [illegible], et [illegible] memoriam [illegible] animus [illegible] usquam [illegible].

83. [illegible] confert ad memoriam ejusdem exercitium sicuti etiam reflexio ad nexum [illegible] retinendæ inter [illegible] sine comparatione longe illa facilius memoriter edicamus et retinemus quæ mutuo [illegible] conjuncta et quorum nexum [illegible], et intelligimus. Atque hinc est [illegible] variis [illegible] ingenii sunt faciliter reflexionibus [illegible] recordentur, contra vero [illegible] ingenio et [illegible] facilius illa [illegible] habe[illegible] cum interim [illegible] recordentur ea quæ

ad scientiam pertinent et maximi ipsi facit. Mercator [illegible], quae ad negotium pertinent memoria reti=
net, [illegible] quia negotii rationem omni ex parte in=
telligit, tum quia magni negotii [illegible] stimat. Contra
vero alius [illegible] vix aequali fortasse ingenii, ad quem nihil
pertinet de mercatura, quique insuper rationes ne=
gotii [illegible] intelligit [illegible] ad ipsum spectant, vix ac
ne vix quidem recordatur eorum, quae de nego=
tii [illegible] ipsi narrantur. Quod si qui adeo felici gaude=
deat memoria ut facillime retineat quaecumque
[illegible] eadem memoriae exempla nonnulla re=
censentur, nonnisi vastitatem ingenii ejus [illegible]
[illegible] explicandum esse, quae nimirum [illegible] ut
[illegible] plurium simul attendere [illegible] etiam [illegible]
[illegible].
[illegible] arbitror, natura et uti= 54
litatis mnemonicae artis [illegible] mnemonicae [illegible]
[illegible] Tullio, [illegible] libro 2do de Oratore ex=
[illegible] eandem [illegible] olim
[illegible] referunt. Neque enim [illegible]
[illegible] memoriam [illegible]
[illegible]
[illegible] data [illegible] objectis [illegible]
[illegible]
[illegible] vel imaginatione, vel habitu

ideæ ipsæque ipsis affixæ facillime in mobile excitentur. Hæc enim verba in historiæ memoriam adiuvant, et inde ii præ cæteris generatim memoria excellunt, qui facultate immaginandi præstant et viceversa. Vix enim diu retentas [illegible] idearum associationi debet memoria, et etiam videtur inde tantummodo ejus restauratio [illegible] recognitionem. De qua vide 58.

55. Hoc casu absolvens omnia cetera, assignando memoriam [illegible] animæ nostræ facultatem, quæ ab intellectu maxime iuvatur, cuius tamen exercitium tanquam ab instrumento pendet a cerebri dispositione, quod [illegible] et cerebrum [illegible] in se indicant, quamquam [illegible] hæc influxu [illegible] derogatur, vel [illegible].

Caput Septimum.

De animæ facultate immaginandi, ubi etiam de somniis, et de habitibus.

56. Facultas immaginandi illa est, qua objecta absentia velut præsentia nobis [illegible] in mente repræsentamus, conjungimus, augemus, vel minuimus [illegible] immaginatio, et [illegible] Facultas immaginandi illud habet, cum

memoriae facultate commune quod directe vocet a[illegible]
perceptas, vel potius hujusmodi ideae sint objectum am=
barum; a memoria vero ideas discrepat, quod longe vi=
vidius ideas exhibeat, cum non quasi comminus, sed ve=
luti praesentes contempletur, tum etiam quod sensibi=
libus, quamvis internis immaginibus, vel etiam abstrac=
tas connectat, nec non pluribus modis simul conjun=
gat adaugeat, minuatque.
Commode dividi potest immaginatio in activam, at= 57
que passivam. Vel enim ipsa se determinat mens ad
immaginationis actum, vel immaginatur invita.
Non essent pluribus nonnullae utilitates demonstrentur;
[illegible] sed ordinata [illegible] sicuti neque
gravissima, quae a vitiosa immaginatione gignuntur in=
commoda. Optima siquidem immaginandi vis adjuvat de=
lectationem, illaque nutrit [illegible]
[illegible] non adsint. [illegible]
quae etiam depellit corporis aegritudines; [illegible]
[illegible] dendam, et exornandam inservit;
immaginationi praecipue debemus poesis omnia, at=
que picturae; immaginationi plura inventa huma=
no generi utillima. Contra vero si immaginationi vitiosae

relascentur [illegible] ! Sano corpore, patiemur moles=
tissimas aegritudines, in mediis [illegible] obiectamentis haere=
sit lateri [illegible] haerendo, [illegible] ad de=
mentiam et furorem pervenerimus. Maxima est
enim immaginationis vis et [illegible], huic attribu=
endi sunt nocturni bubonum terrores, frequentes mor=
tuorum apparitiones et innumera alia, quae pas=
sim ad ignem sedentes narrant vetulae mulierculae
[illegible] sui. Clarissimus Muratorius in [illegible] apro=
ato, cui titulus Forza della Fantasia, plura congis=
sit hac super re fere miranda. Narrat Malebranchi=
us unius amici sui cum morbo laboraret medicorum
[illegible] medicina. Ancilla quae tacem
[illegible] operationi interserat [illegible]
re [illegible], tanto [illegible] terrore fuit,
ut [illegible]
[illegible] lectum [illegible]
[illegible] cogeretur. Immaginationi quamvis pluribus
[illegible]
[illegible] humani=
[illegible] Fateor [illegible]
re me nihil intelligere, nihil scire, nihil affirmare,

nihil negare audere.

Jam vero ex iis, quæ ad passivas immaginationes [illegible] 58.
[illegible] ex iisdem [illegible] collegitur, [illegible]
[illegible] relate ad memoriam (56.) quæ satis commode huc
possunt transferri, ubi illud etiam adnotandum puto me=
morandi, et immaginandi facultates duas veluti esse sorores
quas non datur dissociatas reperire, [illegible] ut [illegible]
[illegible]
[illegible]
[illegible] inter statum vigiliæ, quo mens
[illegible] et [illegible]
[illegible]
[illegible] status [illegible]
[illegible]
[illegible]
[illegible] somnii [illegible] non habent originem [illegible] (ne=
que enim de somniis [illegible]
[illegible] [illegible]
[illegible]

[illegible] ve[illegible] [illegible] [illegible] [illegible]
[illegible] agitati [illegible]
[illegible] in cerebro [illegible]
[illegible] determinant [illegible] diversis [illegible] unde
etiam tumultuarias motiones pariunt, unde [illegible] tam
incondita somnia et monstrosa. [illegible]
[illegible] ordinate [illegible] ut magis ordina:
te, et vivaciores ideæ [illegible] in mente [illegible].
unde etiam fit, ut nec [illegible] externos [illegible]
somnii statu, [illegible] in [illegible]
advertant illas impressiones objectorum externorum,
quæ spectant ad illam ideam [illegible] circa quam
mens [illegible] occupatur.

60. [illegible] aut alterum verbum addam de habitibus. Habitus
naturalis [illegible] tantum [illegible] est [illegible]
[illegible]
[illegible] Habitus [illegible]
[illegible], ait [illegible], est facilitas quædam impressa in anima per:
severans, qua fit ut rem aliquam quam [illegible]
[illegible]
[illegible]
[illegible]
[illegible] modo [illegible] agitari consueverunt [illegible]

turn [illegible] [illegible] [illegible], facilitas [illegible] [illegible]

„ item desaltandi, citharam pulsandi, exoticam linguam loquendi, soluta, aut vincta oratione scribendi [illegible] 5
ubi [illegible] omnibus facilitatem parit.

Indubium quidem est ex repetitis actibus [illegible] [illegible]ri ut cum autore clarissimo innuebamus; verum non minus est certum, magnum [illegible] [illegible] consequentium adiumentum conferre reflexionem, qua fit, ut [illegible] [illegible] experimentis cum [illegible] [illegible] [illegible]gantur. Quare vel motus, vel ideae excitatae, intimioribus motus quae [illegible]itur respondent; quia postea [illegible] [illegible] [illegible] [illegible] secunda natura habitus appellatur. Eadem enim forma facilitatis quaedam actiones ex habitu fiunt, quam ex ipsis in illis agentibus [illegible] ac fierent, si ipsa [illegible] per naturam [illegible] [illegible] in motibus [illegible]. His ita positis, mirum videri non debet, [illegible] [illegible] esse facultatem in habitibus convellendi; illud interim adnotare [illegible] [illegible] contrariis [illegible] actibus, ipsos habitus semel contractos remitti, [illegible] deleri, quae [illegible], ut habitus contracti non nisi [illegible] [illegible] [illegible] [illegible] obtineri. 61

Caput Octavum

De intellectu humano.

62 Intellectus humanus est ipsa mens hominis, quatenus percipit, judicat, ratiocinatur, disponit, vel abstrahit, reflectit. Plura diximus in Logica, et plura etiam in hac ipsa Psycologia, quae spectant ad intellectum humanum. Neque enim facultates humanae mentis ita sunt inter se realiter distinctae, ut quae de una agit, possit ab illis omnibus abstinere, quae ad alias spectant. Hoc tamen veluti proprio loco nonnulla dicenda supersunt.

63 Atque in primis observo diversam esse in diversis hominibus intellectus vim. Hinc videmus quotidie, neque enim [illegible] experientia universam admittit [illegible]. Sunt qui plura intelligunt et sunt qui non multum [illegible] longe distinctius intelligunt. Inde intellectus perfectionem immaterialem seu objectivam communiter dividunt at formalem [illegible] [illegible] [illegible] politicum, [illegible] etiam sublime [illegible]

[illegible]

[illegible] agit tacite et promte, vel
recondite, vel contrarium obvia, vel veras [illegible]
[illegible]
[illegible] limitatus sum, sit omni-
um hominum intellectus, mirum in nobis diversa, et va-
ria est, [illegible] magis, et minus, ut [illegible] sequuntur
eiusdem in variis humanae speciei individuis.

[illegible] quaestio utrum nimirum individuali per- 34
fectione differant realiter inter se mentes humanae, et,
si non [illegible] ingeniorum
diversitates [illegible] esse arbitror alterutrum
[illegible] Hinc enim [illegible] argumentum valeat ab ana-
logia depromptum, [illegible] varietas
in perfectionis gradibus individuorum cuiuscumque
speciei, quam observare possimus, etiam in perfectione
animarum hominum diversitas admittenda videtur.
Ex altera vero parte [illegible] ex una organorum
[illegible]
[illegible] et alterius [illegible] individualis [illegible]
[illegible]
[illegible] homine [illegible]
[illegible] minus [illegible]
[illegible] externa

cavitatis structura, oculorumque vivacitate nedum

64. haud tamen fallaci circa hominis ingenium pronun-
ciare placemus. Si cui [illegible] definire debeam, huic no-
strenique sententiae [illegible].

65 Sed hae quae, ut ita dicam, plurimum habeant curiositatis na:
rum tamen utilitatis habent. Restat nobis nonnulla expen:
dare argumenta, quibus in medio nostrorum dierum
onantur ostendere, diversos esse, quae eo homines, qui
nonnihil prima fronte videntur a nobis differre.

66. Itaque ad rem nostram [illegible] [illegible] [illegible]
[illegible] umana specie [illegible] [illegible], unica, o vi
saranno uomini di specie diversi? Se tra gli uomini che non
meno degl'altri animali per la sola via della generazion i
multiplicano, se gl'individui si prendono della maggiore di-
somiglianza tra loro che sopra la natura, non [illegible]
ranno per questo di [illegible]. [illegible] le [illegible] che
tra i [illegible] [illegible] [illegible] [illegible] che [illegible]
[illegible], o del [illegible] [illegible] meno. [illegible] [illegible] naturali si
pensarono mai [illegible] [illegible] [illegible] Buffon [illegible]
ampiamente ne [illegible] [illegible] [illegible]
due citati autori dimostrano, si [illegible] [illegible] [illegible]
gli uomini [illegible] [illegible] [illegible] [illegible] catena degli e
[illegible]. Poiché la forza di ragionare e [illegible] nella specie um-

esista; nè vi è mezzo: e la specie di una tal facoltà for-
nita, sarà sempre essenzialmente diversa da quella, in
cui non si trova: giacchè nelle altre facoltà tutte degli
esseri o materiali o sensitivi, non trovasi cosa che alla faco-
ltà di formar delle idee astratte sia uguale, come
ognuno sa non si può ragionare, rassomigli, o avvici-
ni: e come la forza di sentire forma sempre una essenzial
differenza tra gli organizzati viventi ed il vegetabile, nè i
Zoofiti potranno mai le due specie unire; così gli
Orang-outan non potranno mai servire di passo agli
uomini ed ai bruti, giacchè tuttochè simili nella organizza-
zione e negli organi esterni della voce, non dan-
no alcun segno della facoltà di formarsi idee astratte: anzi
al contrario veggiamo, mentre forniti essendo degli orga-
ni della voce come noi, tuttavia di parlare non impara-
rono.

Sunt ergo integrae nationes hominum adeo [illegible] 57
ut nullum rationabilitatis [illegible] ostentent [illegible]
[illegible]
[illegible]

[illegible] contra [illegible] ut ab inferiori ultima [illegible]
[illegible] et instructione [illegible] mentis [illegible] in
[illegible] hominis [illegible] et inaequalitate [illegible] nationibus non [illegible]
[illegible] non [illegible]

[illegible] clare et expedite edidit [illegible] in certis [illegible], in quibus tamen minime observatur ingenii [illegible], ac inde concludi non posse contendo hujusmodi homines non [illegible]. Se [illegible] aliqua operari nequit, quin sit, ut esse potest, [illegible].

Fallum est autem omnino integras ade has nationes [illegible] rationis [illegible] destitutas, itineratoribus sane [illegible] [illegible] non est [illegible] credendum. Contra vero alii non desunt itineratores, qui contrarium asseruerunt atque ii sunt adamussim, qui diutius apud illos populos [illegible]. Quod si aliqui, ut Dampierio, visum est [illegible] illos [illegible] inconditos tantum voces [illegible], nulla certa significatione [illegible], id vertendum est ignorantiae [illegible] circa idioma illorum.

19 [illegible] [illegible], quae in aliquibus populis observatur, contra [illegible] tantum. [illegible]

Niun [illegible] naturalista [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] umana [illegible] si divida. Di fatti, le [illegible] [illegible], e i [illegible], e di bianchi ([illegible]) [illegible] altra [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible], che sono [illegible]

Forse ove vi è minor opposizione tra l'olivastro, ed il rosso che non tra il rosso, ed il bianco, ed il nero? [illegible] cavalli neri, [illegible] chiamarsi, perchè uno, è bajo, e l'altro morato? e non vi sono in alcuna specie di animali pressochè tutte le tinte diverse? Si trovano tra gli uomini [illegible] tinte [illegible] umana dell'accennata si propaga. Prosequitur auctor [illegible] plurimam quandoque esse quoad colorem diversitatem inter patres et filios, nigros vero Africae in Europa dealbari, et albos [illegible] in Africa obscurari.

Ad staturam quod attinet vel gigantum, vel nanorum cum nomine individuum vocare, [illegible] istius modi nominis ab statura, diversitatem non solum [illegible] iam neminem latet pueris [illegible] formam corporis [illegible] ultimum, [illegible] gentes [illegible] Deinde vero novae in ceteri quoque animalium speciebus similes apparent varietates. [illegible] ad hunc effectum valere nota [illegible] multo [illegible] [illegible] nuove giganti [illegible] E sonne in alcuni famiglie una certa [illegible] o la massima, vel [illegible] minima, statura

sunt homines? Quid ergo mirum si eorumdem circumstantiarum [illegible] vel [illegible] [illegible] nisi gigantum [illegible] vivat? Generatim [illegible] est in [illegible] regionibus [illegible] hominum statum; sed itinerantium [illegible] non [illegible] [illegible] enim falsa ab illis narrantur et omnia fere certum est nimium in modum [illegible] augeri, et amplificari ad admirationem excitandam.

30 Alia tamen remanet solvenda difficultas, quomodo nempe cum Europaei novum mundum detexerunt fieri potuerit ut ibi plures [illegible] reperirent [illegible] diversa a nostris [illegible] ad aliam speciem pertinere.

[illegible] eruditi, utrum nimirum [illegible] a [illegible] [illegible] [illegible] potius itinere terrestri [illegible] Asiam, quam [illegible] Orientem [illegible] [illegible] [illegible] [illegible] [illegible] contrat [illegible] illis [illegible] [illegible] in Archipelagum quibusdam [illegible] [illegible] inventores [illegible] [illegible] [illegible] videtur [illegible] contigerit [illegible] [illegible] [illegible] nimo obscuri argumentum [illegible] [illegible]

bilior videtur, utpote quae inservit etiam ad explican-
dum [illegible]. Ac repertae fuerint belluae. Nobis certo con-
stat illos homines ad nostram ipsam speciem pertinere;
cum nullum adsit indicium, nullaque concipi possit
suspicio illos vel diversam habere physicam corpori
organizzationem, vel moralem animorum constitu-
tionem. Circumstantiae quidem illos aliquantulum
reddiderunt moribus a nobis discrepantes, sed hujusmodi
discrimina [illegible] longe ac valeant indicare speciei diver-
sitatem, passim observantur inter finitimos etiam
[illegible]es, quinimo inter incolas variarum ejusdem provin-
ciae civitatum. Qui plura desiderant hac super re, ade-
ant clarissimam, [illegible] dissertationem
[illegible] ulus: Dalla unicità
dell'umana specie, si deduce l'esistenza di Dio; tum e-
tiam optima inveniet in [illegible], philosophico cla-
rissimi Bellezza [illegible] antibus.

Caput Nonum.

De idearum origine.

Idearum origo, nimis subtilis [illegible] est
philosophis. Non morabimur in recensendis variis opi-
nionibus, [illegible] in [illegible] dicentibus ideas
in [illegible] commoda [illegible]
ti modo contra Carthesianos insurgimus:

Propositio

Nulla datur idea innata.

71. Probl: Atque in primis illud animadvertendum [illegible] neque Cartesianos [illegible] ultro omnes ideas esse innatas. Nec enim in capite tot forent ideae hujusmodi, quot res sunt, [illegible] possumus captare. [illegible] sunt infinitae. [illegible] mentis nostrae [illegible] innatae [illegible]. Quod si omnes ideae innatae, [illegible] [illegible] [illegible] mentibus nostris. Cur ergo hanc ideam [illegible] [illegible] [illegible] quam aliam ideam ex innatis mentis [illegible] [illegible] Accedit [illegible], reflexione, cum [illegible] [illegible] mens nostra cadere potest, [illegible] contra [illegible] innatas [illegible] non docent, [illegible] [illegible] mentis [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible].

Objiciunt 1. Scientiae sunt homini naturales, mentem hu-
manam perficiunt; ad scientias homo natus est. Ergo ec.
Deinde: [illegible] sunt, quae naturaliter [illegible],
[illegible] supponit, quia ignoti nulla [illegible]
Ergo ec.
Hinc sunt prima principia theorica, et practica nobiscum
congenita sunt, secus enim neque quidem [illegible] obtinerent,
neque [illegible] statim ac pronuntiantur.
In [illegible] spirituum [illegible], et morales notiones quae sensuum
comparare nequimus; multo vero minus ideam Dei, qui non
[illegible], [illegible], sed infinita perfectus est.
Postremo [illegible] principia [illegible]
videntur.
Resp. ad primum scientiae naturales dicuntur, quia [illegible]
[illegible]
[illegible] neant; sunt enim
attributum accidentale hominis [illegible] accidentali et
non essentiali perfectioni [illegible] omnes
hac nollent perfectione, et qui nollent [illegible] essen-
tialem perfectionem [illegible] possunt in illis admodum [illegible]
[illegible]

Ad 2dum. Per naturales [illegible]
[illegible] praeter ~~facultatem animae~~ [illegible]
[illegible] intra illius facultates animae, quae objecta nonnulla

appetuntur, alia vero adversamur statim ac sub specie-
[illegible] boni vel mali exhibentur. Si ergo objecta hu-
jusmodi importune exhiberentur, neque illa appe-
teremus, neque aversaremur, et mox velut nisus veloci-
[illegible] exhibentur, vividius nempe vel remissius illa
petimus, vel aversamur. Cur igitur innatam hanc inor
re negetur facultatem?

Ad 2tium. Prima principia [illegible] simplici intuitionis,
[illegible] ut intellecti terminis mutua eorum
convenientia, sive discrepantia statim appareat. Hinc
ad illa assentiendum sufficit clare ut menti proponan-
tur. Verum prima ipsa principia in uno, seu [illegible], ac ipsis in
altero involvuntur, [illegible] in modum
cupiditatibus obscurantur, [illegible] eadem
intellexit antequam ideam [illegible]
[illegible] maneant

Ad 3tium. Sensus utrique nostri [illegible]
[illegible] valeant exhibere [illegible]
exinde mens nostra facultate [illegible] ex idea entis [illegible]
[illegible] existentiam [illegible] relationes [illegible]
[illegible] comparandi [illegible]
[illegible] facultatem comparandi et
ratiocinandi [illegible]
[illegible] valet comparare, hac certe notitiam ex [illegible]

quiri, ut alibi demonstravimus; ceterum nec ipsa idea Dei quamvis omnium sit, relata ad objectum perfectissima, longe tamen est [illegible] perfecta et inadaequata, si subjective consideretur.

Ad ultimam denique oracula Scripturarum [illegible] interpretari oportet de lumine rationis, quod inditum fuit nobis ab auctore naturae, quo et a belluis distinguimur, et verum ad legem naturalem, religionemque pertinentium notitiam comparamus, vel etiam de supernaturali revelatione, qua veritates etiam supra naturam positas, ut auctor gratiae benignissime nos edocuit.

Propositio.

Rejicienda est Malebranchii sententia, asserentis nos omnia in Deo videre.

Probatur. Contra Malebranchium [illegible] loco [illegible] omnia [illegible] in Deo [illegible] ut ipse ait, dicere possumus locum spirituum sicuti [illegible] in est locus corporis, gratuito asserit, nullaque [illegible] ratione confirmat. Secundo quia omne [illegible] [illegible] tema Malebranchii ad idealismum recta conducit [illegible] Praeterea si Deum videmus in se ipso, cur immediate et [illegible] ex [illegible] creati in Deo [illegible] autem non etiam spiritus? Cur [illegible] videntur in [illegible]

niclaritatis gradu videntur et omnibus? Cur a multis ignorantur? Cur idem homo [illegible] modo [illegible] sit conformiter [illegible] sanorum structurae, et [illegible] [illegible] colorum, cur [illegible] eam [illegible] nunquam acquirit? Cur tanto artificio [illegible] nostri elaborata [illegible] sinaque oculus [illegible], neque [illegible] [illegible] valeat [illegible]? Sed haec sufficiunt, ut arbitror, ut [illegible] sententiam refutemus.

Propositio

[illegible] humana potest sibi ideas formare

[illegible]. Mentem humanam liberam esse et volubi[illegible] volendi et nolendi [illegible] nemo [illegible] in dubium revocat. [illegible] [illegible] demon[illegible] [illegible] [illegible] nil aliud sint in anima, quam ipsiusmet [illegible] [illegible] [illegible] [illegible] sint nisi animae modificationes. Potest ergo anima [illegible] [illegible] ideas formare. Hinc idem [illegible] [illegible] mentem ipsam esse, quae volendi, et nolendi [illegible] mentem [illegible] perceptiones [illegible] [illegible]

Propositio

[illegible] renohe [illegible]

[illegible] dupliciter [illegible] 75
[illegible] adventitiae [illegible] et factitiae [illegible]. Ideae adventitiae illae sunt, quae immediate [illegible] acquiruntur [illegible] notionem [illegible] determinatur anima ad percipienda objecta, quibus [illegible] Cum aliquae ideae [illegible] dant a sensibus.

[illegible] ideae [illegible] factitiae, quia mens abstractione, comparatione, analogia, reflexione, et ratiocinatione [illegible] sibi cudit; quae [illegible] quidem exceptis, quod volunt esse innatas [illegible], ea nimirum idearum primitus per sensus immediate acquisitarum; ideae [illegible] etiam ideae factitiae [illegible]

[illegible] a sensibus ideae spiritu[illegible] 77
[illegible]

[illegible] In aliquo [illegible] omnia tamen [illegible] idea [illegible]

[illegible] 78
[illegible] sensibilibus, et aeternis rerum ordinibus, sicuti in philosophia morali de [illegible]

tur.

Hoc [illegible] plura [illegible] nec abstractionem, analogiam, ratiocinium et omnes alias ideas factitias [illegible], quamquam non tam longum quam infinitum esset contexere.

Propositio

Mentem humanam [illegible] semper cogitare [illegible], certo tamen non demonstrant [illegible] qui omnino talem [illegible] mentis essentiam in cogitatione positam esse.

80. Omni vitae tempore ne eo quidem excepto quo in alvo ma[illegible] [illegible] [illegible] nostris immutationes, indubitabile videtur. Cum itaque nobis in lucem editis [illegible], motiones in organis factae constanter ad cerebrum propagentur, et ab anima percipiantur, probabile est [illegible] idipsum contingere etiam antequam nascamur et dum dormimus. Praeterea hoc [illegible] concluditur attenta [illegible] animae activitate [illegible] qua sensus [illegible] nos certiores reddit, et quamvis [illegible] etiam possimus [illegible] semel [illegible] commonere, dissociare et, quod [illegible] [illegible] statu [illegible] semper cogitare.

81 Nec obstat quod non recordamur nos cogitasse vel in matris utero [illegible] quandoque [illegible] hinc [illegible] memoria est etiam [illegible] reprimere valeat. [illegible] in reflexione [illegible]

imo vero, saepissime etiam advertentes aliquid [illegible] alia sequuntur cogitationes, ut in [illegible] in iis, qui ut aliquid memoriter condiscant bis, vel ter legunt antequam somno insurgant. Insuper plerumque dormientes omnia, quae certe somnis, quin, quae [illegible], recordari non possimus, imo aliquando ne somniasse quidem reminiscimur, nisi post longam temporis moram, et nonnunquam nos somniasse certi sumus ex indiciis, quae alii habuerunt, quamvis nos perfecte oblitti simus, nimirum obscura et confusa esse [illegible] [illegible] ideas, quam in somno habemus, et a claris et distinctis [illegible] consequentis vigiliae [illegible] adeo [illegible] [illegible] [illegible] illas penitus obliviscatur. [illegible]

[illegible]

[illegible] eo tempore, quo a statu vigiliae ad ~~statum~~ somni transimus, et vice versa, nunquam, aut saltem fere nunquam conscientiam habemus: ~~Certe, si vera dicenda~~

Certe, si rerum [illegible] confirmantur [illegible] [illegible] 02
[illegible] quam nunquam, ut arbitror, demonstrabit.
[illegible] certe [illegible] theorema sequuntur [illegible] ut
nemo ignorat, non [illegible] intimo, qui ad [illegible]
cogitationum testis esse [illegible], non vero praeteritarum; sed
[illegible] ratiocinio [illegible] enim [illegible] essentiam animae
in [illegible] [illegible] [illegible] [illegible] est; nam
cum cogitationes in mente [illegible] [illegible]
sentia esset incessanter mutabilis [illegible] [illegible]
[illegible] cogitatio [illegible] mentis [illegible] [illegible]
[illegible] [illegible] [illegible] procedit, et [illegible]
[illegible] [illegible] [illegible] intellecto [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad

missa etiam jugi organorum externorum commotione, in mente perpetuo aliquas sensationes excitari; nam ex habitu fieri potest, ut organa externa, aut sufficienter non commoveantur, a pluribus circumstantibus objectis, aut saltem mens eas ejusmodi commotiones, quae levissimae quandoque sunt, omnino non attendat. Qui nesciunt impressionem aeris in recente cubiculo diligenter clauso, qui nesciunt impressionem vestium consuetarum, aut capillorum ex more paullatim in fronte decidentium.

83 Anima, inquiunt Carthesiani, est cogitans, vita vero sine actione nulla est. Ergo cessatio cogitationis respectu mentis esset cessatio vitae et existentiae.

Verum pariter sane terminis [illegible] vegetatio is in jugi motu, ac regulari humorum posita esse dicitur; qui ideo [illegible] vitam animae [illegible]

[illegible] in jugi cogitatione [illegible] [illegible] in [illegible] vita [illegible] similiter [illegible] Praeterea [illegible] sensu vocabulum vitae potest usurpari, nimirum ad designandam actualem [illegible] immanentem actionem et ad designandam duntaxat internam agendi virtutem [illegible] [illegible] actu vegetat, et vivum etiam appellatur, si aptum sit [illegible] vegetationem [illegible] non vegetat. [illegible] ex communi etiam vitae notione argumentum [illegible] quid vetat ne actualem cogitationem [illegible] cogitandi potentiam [illegible] mentis humanae vitam esse dicamus?

Caput Decimum

De voluntate animae humanae

Voluntatis nomine intelligimus facultatem illam, qua vel- 84
let mens nostra [illegible], quae sibi ut bona propo-
nuntur, et aversari [illegible] objecta, quae sibi [illegible]
[illegible] sumus nobis-metipsis, [illegible]
[illegible] alienum [illegible]
[illegible] aremur, ita et nulla
sit extrinseca caussa, quae ad hanc appetitionem vel aver-
sationem [illegible] nullus re-
linquitur libertati locus. libertas enim requirit [illegible]
voluntatis determinationes ad agendum, [illegible] et
executionem harum determinationum [illegible]
particularia, vel etiam bonum in genere, sed veluti non [illegible]
[illegible] exhibitum menti. Quare libertas definitur
voluntatis attributum, quo, positis omnibus ad agendum requi-
[illegible] hoc, vel illud agere vel non agere [illegible]
[illegible]
[illegible]
[illegible] necessarium erat ne libertatis notio [illegible]
[illegible]
[illegible] sit [illegible] libertas [illegible] necessitate, qui-
[illegible] quid libertas contradictionis, quid libertas
[illegible] nominis libertas, quam liber-
[illegible]

[illegible] et [illegible] [illegible]

Propositio.

[illegible] [illegible] infinitum, seu imperfecte cognitum, quo [illegible] libertate indifferentiæ, et electionis.

85 Probatur. Sensus intimi ineluctabile testimonium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] persuasio, [illegible] [illegible] [illegible] omnes homines [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quin [illegible] [illegible]

86 [illegible] primo. sensus intimus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] defendere, quod tamen falsum est.

[illegible] [illegible] [illegible] [illegible] [illegible]

que, quidem convenientia in homine utrinque, non autem in [illegible]

[illegible]

[illegible]

[illegible] negabunt; itaque erit necessaria, [illegible]

[illegible] exemplum [illegible]

[illegible] hypothesi [illegible]

[illegible]

[illegible]

[illegible] deponere non potuissent.

Objiciunt 2do. Perceptiones sunt in homine necessariae, cum [illegible]

[illegible] sunt, sed ex perceptionibus oritur judicia [illegible]

[illegible] adhuc agat voluntas, est enim actus intellectus [illegible]

[illegible] convenientiam vel discrepantiam [illegible]

[illegible] sequuntur necessario judicia, atque [illegible]

[illegible]

[illegible] ideas producere [illegible]

[illegible] ab impressionibus objectorum externorum, [illegible]

[illegible] per facultates suas [illegible]

[illegible]

[illegible] terminis [illegible]

[illegible]

[illegible] immediate tamen

[illegible]

[illegible] actio primi objecti vel nullus

insensibiliter evadat.

Ad secundum quod spectat ne libertatem laedi intelligamus, et simul ipsa non esse actu voluntati immediatos, dummodo advertamus [illegible] esse [illegible] voluntas potest applicare intellectum ad [illegible] notarum quae sunt in objecto, unde exurgit necessario convenientiae seu disconvenientiae, quatenus potest intellectum ab hujusmodi consideratione removere, atque ita judicium, quod inde nasceretur, praevenire [illegible] tandem potest intellectum in [illegible] ad considerationem oppositarum notarum, unde oppositum sequatur judicium.

Demum a judiciis [illegible] dicendum est etiam de inclinationibus, pendent voluntatis tanquam a motivis allicientibus, concedo, tanquam a causis necessario determinantibus, [illegible] sequitur etsi voluntas circa nulla judicia esset libera, nihilominus tamen [illegible] posset contrariam [illegible]. Aliud [illegible] est necessario cognoscere, aliud vero necessario velle, quod [illegible] neque [illegible] illo modo [illegible] in hac [illegible] mirabili splendidissima arte [illegible] conscientiae testimonium

[illegible]

[illegible]

[illegible]

[illegible] operari [illegible]

[illegible]

[illegible] et inde, praecipue memoriae primo, primisque quae omnem [illegible] actionem praeveniunt. [illegible] sensus, et quotidiana nos docet experientia habitus etiam inveteratos diligentia superari posse et destrui, ubi efficaciter illud volimus, quin imo habitus contrahi [illegible] vehementes animi cupiditate [illegible] studio, reflexione, et diligentia;

[illegible] tertio. Ex principio rationis sufficientis [illegible] [illegible] licet [illegible] requiritur ratio sufficiens, quae illam ad agendum determinet; sed posita ratione sufficiente [illegible] non [illegible] esse [illegible] ergo etc. 88

Praeterea quod [illegible] determinatum est ad bonum in individuo liberum non est. Atqui voluntas [illegible] tam quod est determinata ad bonum in genere determinatum est in individuo, sed hoc est bonum in individuo ergo etc.

Tandem anima est indifferens ad determinationem sui ergo si quid agendum [illegible] oportet [illegible] ad [illegible] requiritur [illegible] ratio boni vel mali in objecto, et anima [illegible] velle vel nolle [illegible] [illegible] objectum voluntatis humanae [illegible] amatore [illegible] nisi sub ratione boni, nihil aversari nisi [illegible] ratione mali. Sed ubi agitur de bonis finitis vel mali [illegible] ratio [illegible] non est, sufficiens [illegible] [illegible] et requiritur praeterea ratio sub[illegible] [illegible] in [illegible] humana libera voluntate [illegible]

hæc quidem vera nonne restat inter duo æqualia bona ne [illegible] [illegible] pro libitu alterutrum? [illegible] ad verum est etiam illud . . . video meliora proboque

Deteriora sequor?

Ad cujus rei explicationem animadvertendum est, in- [illegible] objecto finito [illegible] [illegible] [illegible]. Imo neque rationem boni, quidquid enim est habet aliquam ratio- nem boni, ideo rationem mali, nullum est enim objec- tum finitum quod etiam aliquam mali rationem non habeat, vel in se, vel in circumstantiis suis, vel in rela- tionibus tandem carentia infinitæ bonitatis vel malitiæ. Igitur quatenus objectum habet respectum aliquem boni, potest ipsum anima velle; quatenus habet respectum ali- quem mali, potest nolle quatenus neque est infinite bo- num, neque est infinite malum, potest anima [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] bonitas vel malitia infinita objecti [illegible] extra objectiva, non est [illegible] voluntati [illegible] libertationem, sed requiritur [illegible] [illegible] ratio subjectiva [illegible], [illegible], potest [illegible] pro libitu [illegible], at [illegible] [illegible] libertatis exercitium habet quandoque velut [illegible] [illegible] illud.

[illegible] volo, sic jubeo, stat pro ratione voluntas.

Ad 2 [illegible] dicam quod determinatum est ad bonum determinatum est ad melius, si melius est undequaque, [illegible] [illegible] [illegible] [illegible] bonum, [illegible] [illegible]

tis humanae, quae necessario tendit ad beatitudinem, necessario etiam rapitur voluntas ab objecto undequaque sive infinite bono. Deest siquidem in illo et motivum nolitionis, et motivum suspensioni. At si bonum exhibitum non sit infinitum, diverso modo se habet res, ut patet ex superiori responsione.

Ad tertium distinguo. Anima est indifferens indifferentia etiam activa, concedo, indifferentia tantum negativa, nego. Aliud est aliquid esse simpliciter indifferens, quia natura sua non determinatur ad aliquid, aliud vero internae habere potentiam ad se determinandum. Illa dicitur indifferentia simplex et negativa ... indifferentes ... elevationem, vel ... ab ... determinari debent. Haec autem quae ens non solum natura sua determinatum non est ad aliquid, sed neque indiget alio determinante, et ... potest determinare ... indifferentia activa. Indifferentia igitur activa ... cum simplici, et negativa conjuncta est, sed non vice versa. Porro animam humanam activa indifferentia ... ad bona vel mala ... quae deduximus, et propugnamus.

... Deo negari ... est consequentia, vel homini libertas; quod enim actiones ab aeterno Deus praevidit, fiat necesse est. 8.

R.o Tullium non imitamur, qui adnotante D. Augustino
de civitate Dei libro 5to capite nono ut homines faceret liberos
fecit sacrilegos; sed divinam praescientiam ostendimus nihil
officere humanae libertati. Etenim divina [illegible] praescientia
non tam est praescientia futurorum, quam [illegible] praesentium
rerum in Deo, qui aeternus est nullatenus locum habeat
successio. Sicuti ergo nostra cognitio rerum [illegible] rei
ipsis [illegible] vult, et non [illegible] si liberae sint, illis libertatem
non adimit; ita divina praescientia rebus praecognitis nullam in-
ducit necessitatem, adeo ut non per ejus praescientiam, (inquit
Augustinus libro 3tio de libero arbitrio capite 3tio) mihi volun-
tas adimitur, quae propterea mihi [illegible] aderit, quia ille
cujus praescientia non fallitur praescivit [illegible]
et cap. 4to. sicut memoria tua non cogit facta esse quae prae-
terierunt, sic Deus praescientia sua non cogit facienda quae
futura sunt. Hinc [illegible]
non sunt futura quia praescita, sed praescita quia futura. Ex
[illegible] sequitur primo actiones hominis [illegible] praescientiae quae
[illegible] fieri et non fieri. Tales enim Deus ipse praevidit, qui [illegible]
[illegible] duntaxat si non fierent [illegible]
[illegible] possint non fieri. [illegible] sequitur [illegible]
[illegible] futuram non esse simul fingi illud non contingere [illegible]
[illegible] adversa fronte sibi [illegible]

tei. Dicere enim Deum aliquid praevidisse, et asserere illud re-
vera a sua causa reductum iri, ideo namque Deus praevidit,
quia libere, vel necessario a propria causa ponendum erat; ma-
nifestque quod a Deus praevidit futurum, est necessarium conse-
quenter, sive hypothetice, non vero antecedenter, sive absolu-
te. Sequitur denique tertio humanas liberas actiones ab an-
tecedenti praescientia minime pendere tamquam a causa
determinante, cum et illas non praeveniat, sed tantum suppo-
nat; nec coniunctas esse [illegible] quoad nostrum concipiendi mo-
dum cum praescientia antecedente illas ab aeterno indicante, si
spectentur prout actu ponuntur, minime vero si considerentur
prout ab aeterno erant [illegible]; quamvis enim simul et futurae
fuerint, et praevisae, prius tamen futuras concipimus, quam prae-
visas

Scolion

Quidem omnia quae in hac rerum universitate contingunt 90.
a divina providentia reguntur et [illegible]; verum id diverso
modo evenit in rebus materialibus et brutis et in spiritualibus
[illegible] Cum enim Deus [illegible] condenerit,
[illegible] materiales [illegible] ex necessitate agere re[illegible];
[illegible] omnino liberas esse voluerit, hin[c]
has [illegible] regit, atque in ordine continet [illegible]
[illegible] libere. Nam in hoc ipso situs est cer-
tus divinae providentiae ordo, ut illa, quae [illegible] providentur
eveniant eo modo, quo ipsa providet [illegible]

[illegible] natur[illegible] facultates, modumque agendi easdem non, a quibus eadem [illegible] duci Deus ipse voluit [illegible] liat quae in universo contingunt a Deo provideantur, haud tamen sequitur omnia in universo debere necessario contingere. Quod, [illegible] quid nos latet hac super re, meminisse oportet, quod, sicuti bruta animantia rationem plane non assequuntur, qua nos homines [illegible]amur, neque nos ipsi rationem, qua operatur Deus perfecte intelligere valemus.

91 [illegible] Caput Decimum primum

De animae immortalitate

Nulla est fortasse inter Psychologiae veritates in quam magis [illegible] candescant [illegible], quam [illegible] immortalitatem, quin imo [illegible] credo [illegible] mitterent, nisi [illegible] [illegible]. Vexat [illegible] excruciat, et angit [illegible] alterius vitae, in qua [illegible] praemia, improbi aeterni [illegible] vocantur [illegible]. Quemadmodum igitur maxima [illegible] gravitate [illegible] litas, maximo animi ardore [illegible] in primis sit.

Propositio.

Anima humana post corporis [illegible] [illegible].

92 Probatur. [illegible] humana [illegible] primo incorruptibilis est, secundo actione agentis creati nequit, neque tertio non [illegible] ut existat [illegible] natura [illegible]

[illegible] [illegible] [illegible] dicit. Hic non antecendi [illegible] [illegible] [illegible] [illegible] [illegible]bilitate [illegible] [illegible] [illegible] [illegible] um dicebat. [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] sit nullas habet naturales. Ergo [illegible] corrumpi, seu necesse mint [illegible]. Idem est secundum antecedentis [illegible]; ex ip-sa enim ejusdem natura incorruptibilitate, sequitur ac-tione nullius agenti [illegible] posse perire. Cum quod incorrup-tibile est, ipsa natura, [illegible] nequit, indigatur inni-hilatione; vis autem aliquid in nihilum redigendi creato a-genti competere non potest, sicut competere non potest vis aliquid creandi, sane annihilatio [illegible] actioni [illegible]; illa autem unus potest ab entis conservatione [illegible] qui omne [illegible] conservat; nempe Deus. Denique a corpore non dependet [illegible] ut existat, est enim [illegible] [illegible] substantia [illegible] omnino distincta, substantia vero [illegible] [illegible] [illegible] [illegible] [illegible] creato inde-pendens [illegible] [illegible]; ergo ut existat non dependet [illegible]. Non licet ergo dubitare, [illegible] mens immorta-lis ipsa sua natura [illegible] [illegible] debeat, [illegible].

Nihil est in natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Probatur. Mortuo, et resoluto corpore, mens humana [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] natura [illegible] [illegible], quod solam [illegible] existentia [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

animæ a corpore separatæ, si non [illegible] viveret, neque [illegible] cogitare frustranea omnino esset. Sed et si quidem mortis [illegible] in anima [illegible] perseveraret, nullam tamen mortis operationem valet exercere, qui tamen qui magis [illegible] quam annihilatio modo esset. Præterea substantialis anima, nisi essentialibus carere nequit. Ergo nec vi cogitandi, quæ essentialis animæ esset. Potest ergo etiam a corpore separata cogitare; sed [illegible] cogitare non posset, nisi viveret; vita siquidem entis in eo sita est, quod si non actionem, certe tamen aliquam potentiam retineat. Ergo &c.

Propositio.

Mortuo et resoluto corpore, Deum [illegible] animam humanam, certissime

94 Prob: Omnes homines necessario appetunt beatitudinem, a Deo, et naturale sit omnino, et a Deo ipso infallibiliter inditum hoc desiderium; igitur hoc desiderium expleri debet. secus [illegible] frustra illud nobis [illegible] et [illegible] illuderet, illuderet perpetuo, [illegible] optimo [illegible] repugnat. Atqui hoc desiderium in hac vita non expletur, ut communis omnium hominum experientia testatur. [illegible] altera vita [illegible], in qua expleri possit, [illegible]

[illegible] in hac vita probos viros ærumnis affici, [illegible]

[illegible] nostris quotidie intuemur [illegible], vel res humanae a Deo negliguntur, vel nulla in Deo justitia est. Atqui utrumque est [illegible] absurdum atque blasphemum. Ergo [illegible] vita admittatur necesse est, in qua aequa lance juxta promerita unusquisque a provido, justoque numine praemia vel poenas recipiat.

Praeterea [illegible] et consensus de animarum immortalitate universalis omnino est, et fuit apud omnes populos, omnibusque temporibus, si quosdam paucissimos [illegible] excipimus, quae homines [illegible] non fore immortales potius cupientes, quam credentes, impudentissime immortalitatem negarunt. Quin auctoritates congerimus [illegible] ad probandum, satis aperte colligitur ex religione, et pietate in mortuos, tum etiam ex desiderio bonam famam relinquendi in [illegible] morte, quemadmodum argumentatur Cicero pro Archia Poeta, [illegible] sua vixerunt et [illegible] [illegible]. Tandem sublata alterius vitae ratione, deficerent [illegible] sufficientia motiva ad virtutem exercendam, vitiumque fugiendum.

Nam si tota mihi cum corpore vita peribit,
Nec [illegible] superesse nihil post funera quidquam;
Quis mihi regnator caeli, quis conditor orbis
Quid Deus, aut quae jam merito metuenda potestas?

Prud.

ipsa quin imo virtutis, vitiique notio periret nisi anima corpori [illegible] esset, [illegible] virtus in vitium, vitiumque [illegible] in virtutem [illegible] [illegible] enim [illegible] [illegible] summum no[illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] devitemus lex jubet naturae, et virtus est, [illegible] [illegible] [illegible] sit [illegible] [illegible] tum, summum bonum est hac ipsa vita [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] honesta, et [illegible] [illegible] [illegible], in hac, per honesta et [illegible] [illegible] ut experientia docet, nullum [illegible] remanere potest, quin in hac [illegible] hypothesi virtus in vitium, et vitium degeneret in virtutem. Patet itaque [illegible] [illegible] soluto corpore [illegible] [illegible] [illegible] humanam [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Anima humana immortalis est [illegible] [illegible] [illegible]

38 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] soluta, [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] immortalem ea scilicet immortalitate [illegible] quam intrinsecam et [illegible] [illegible] [illegible] [illegible] [illegible] est etiam immortalis ab extrinseco, quatenus Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conservare [illegible] [illegible] [illegible] [illegible]

num. Hoc est ~~totum~~ doctrinae praecipuum, cui tota innititur reliqua nostrae revelationis firmissime, et facillime demonstratur. Verum id ipsum etiam per solam naturalem rationem satis aperte colligitur. Nam beatitudinem, quam tantopere appetimus, et beatitudo omni numero completa, et absoluta. Sed ejusmodi non esset, nisi foret aeterna. Si enim, ut Tullius, amitti vita beata potest, beata esse non potest. Si enim homo ad temporaneam beatitudinem admissus, ex majori ex ejusdem fine augeretur timore quo delectabilior esset praeclarus ejus status. Cum in beatitudinis desiderium naturale ingenitus, et inseparabile praedictum esse post corporis mortem animam conservari num iam debuit [illegible] innuat hanc conservationem nullo determinatam tempore esse futuram. Revera finge beatitudinem deficere; qui beati nunc erant, habebunt [illegible] beatitudinis desiderium; ergo beatitudinis fruitione inane Deus reddidit beatitudinis desiderium, quod eis indiderat, imo illis [illegible] condidit sicuti fame laborantem [illegible] et excruciaret qui cibum [illegible] degustatum inhumaniter illius [illegible]. Sed haec divinis attributis repugnant. Ergo beatitudo nunquam deficere debet.

Alii praeterea esse debet aeternae vitae expectatio ut valeat efficaciter hominem a vitiis avocare, et ad virtutem incitare. Atqui talis non esset, nisi foret aeterna. Revera enim spectatis [illegible]

sertim voluptatum illecebris, virtutis difficultati, naturae humanae imbecillitate, et ad malum proclivitate, praemium, et poena futura, nisi ab aeternitate efficaciam obtinerent, facile superarentur, nec essent satis validum ad virtutem colendam, vitiumque fugiendum incitamentum. Si enim quamplurimi neque aeternae durationis intuitu, quam credunt, flectuntur, quid futurum prudenter opinabimur, nisi aeternitatem illos effluctare certo tenerent?

90 Obiiciunt primo. Potest Deus animam annihilare, utrum ergo annihilaturus sit, necne, revelatione quidem, minime vero ratione potest definiri.

Ragionevo dunque, ripiglio io ait Valsecchi, dubitar non si può della durazione eterna dell'anima senza conoscer l'esistenza di un Dio infinito, il quale siccome la creò dal nulla, così può al nulla ridurla. Se voi vi ostinate di non conoscere Iddio, ecco si tolta ogni lusinga di dovere alla nostra onninamente mancare. Se voi ci recate . . . . . .

ancora, eccovi costretti a confessare l'esistenza e la potenza infinita di un Dio che giugne fino all'annientamento di ciò che è di sua natura immortale. Da qualunque parte vi voltiate, la verità vi stringe, e i suoi chiarori vi abbagliano.

Ad primum respondeo quod licet dico, Deum posse potentia absoluta mentem humanam in nihilum redigere, minime vero potentia morali. Etenim ratione absoluta, nos

potest id omne, quod intrinsece non repugnat; potentia vero mo-
rali, potest id omne, quod Dei attributis non repugnat ~~autem Dei~~
Repugnat autem Dei attributis, cum iustitia nempe, et providentia
Deum animam in nihilum ~~Deum~~ redigere. Ergo id non potest poten-
tia morali. Nec tamen inde sequitur nullam esse potentiam Dei
absolutam, et gratis [illegible] eam exerceri non posse.
Nam non potest exerceri propter hypothesim; potest vero ab-
solute, mentemque humanam in perpetuum conservare
debet Deus necessitate hypothetica, non absoluta. Necessitate
inquam non absoluta, quia animam eiusdem conditionis
creare poterat ut potentia tum absoluta, tum morali, in nihi-
lum rediri posset, debet vero necessitate hypothetica, quia eam im-
mortalitatis capacem effecit, eidem beatitudinis in hac vita non obti-
nendae tradidit desiderium, verbo dicam, voluit illam esse im-
mortalem, ut patet ex iis, quae diximus in probatione. Cum igitur
Deus velle contradictoria non possit, non solum revelatione divi-
na, sed etiam naturali ratione potest demonstrari animam
humanam in aeternum illum esse conservaturum.

Instant. Virtus ubi praemium est sibi ipsa, neque [illegible] ergo fal-
sum est bonitatem et [illegible] [illegible] [illegible]
[illegible] [illegible] potentia etiam morali potest. [illegible]
[illegible]

Respondeo. Quand'io non avessi altro motivo [illegible]
della mortalità dell'anima [illegible] [illegible]
del giusto. questo solo non me ne lascierebbe dubitare. Una [illegible]
[illegible] [illegible] nella [illegible] universale mi
[illegible] [illegible] [illegible] io [illegible] a me stesso. tutto non

fini e colla vita tutto si rimette in ordine alla morte. Si idea
alterius ardevatur, falsum est generatim virtutem praemi-
um, ubi vitiumque supplicium. [illegible] multa om-
nia nomini [illegible] idea virtutis vitiique [illegible]
vertitur, saltem nonnunquam, virtus in vitium, vitiumque
vicissim [illegible] in virtutem [illegible]. Sed dato
etiam aliquando, immo si libet etiam plerumque virtutem sive
sibi praemium ipsi, utrumque nec tamen, neque est illa praemi-
um sufficiens, neque hoc sufficiens poena.

Non facile invenies centum de millibus unum
    Virtutem pretium qui putet esse sui:
Ipse decor recti, facti si praemia desint,
    Non movet, et gratis poenitet esse probum.

97 Dignum desiderium beatitudinis a praejudicatis opinionibus origi-
nem ducere potest, non ergo ex desiderio [illegible]
[illegible] animae immortalitatem adstruit [illegible]

Ob. Si beatitudinem appetimus naturaliter, eadem ratione ap-
petimus quoque sanitatem et [illegible]
qui harum rerum desiderium salvis Dei attributis frustra
vacuum esse potest: ergo a pari et illud.

Resp. [illegible] est a praejudicatis opinionibus [illegible]
nata desiderium beatitudinis [illegible] a natura vel
potius ab ipso [illegible] Auctore Deo desiderium, non a praejudiciis [illegible]
vix [illegible] est, quod commune est omnium temporum,
omnium hominum [illegible]
[illegible], quod nihil in contrarium [illegible] nec

git. Atqui tale est beatitudinis desiderium. Ergo non a prae-
iudicatis opinionibus, sed revera ab ipsa natura repetendum est
qui hoc desiderium indidit nobis.

Nec tollum [illegible] naturaliter ut, [illegible] beatitudinem, ita etiam sa-
nitatem, divitias, voluptates, etc. [illegible] hujusmodi appetimus.
Haec namque rationabiliter desideramus tanquam aliqua
bona, subordinata ad summum bonum, non tamen eadem summum [illegible]
[illegible] etenim ex ipsa expectata institutione [illegible]
suasione fieri potest, et non raro [illegible] fit, ut haec omnia contem-
nere [illegible] Ergo non eum universalitate [illegible] haec habent desi-
ria, qui necessarium est, quod demonstrantur tanquam universalis-
sima ab ipsa natura provenire, neque propter [illegible], ut [illegible]
[illegible] non possint, saltem majoris boni intuitu [illegible]
ma non sint quae [illegible] animum explere, et [illegible]
[illegible] praeter speculativas rationes ipsa experientia nec neces-
saria sint ad mores recte componendos, cum contra, saltem ple-
rumque nonnisi [illegible] virtutis [illegible] retineri.

[illegible] si tamen generatim homines haec omnia appetunt, et im-
moderato quidem nonnunquam ardore, istud inde enascitur,
[illegible] felicitatis siti abrepti, cum aliquam habeant boni spe-
ciem, et non expectata, sed praesentia sint, atque exhibita
[illegible] pro [illegible] bene [illegible]
[illegible] majoris boni

. . . . aliudque cupido
Mens aliud suadet, video meliora proboque
Deteriora sequor . . . .

Ovidius

58 Dicerent tertio. Desiderium beatitudinis probabit etiamsi ad [illegible] vitam ita debere post praesentem; non tamen aeternam. Nam primo hominum merita nullam habent cum aeterna beatitudine proportionem: illa enim finita sunt, haec infinita.

59. Cum plures sunt qui nullam aeternae beatitudinis notitiam habent, quomodo ergo illam desiderabunt? Ignoti nulla cupido quin praecognitum.

Respondeo. Desiderium beatitudinis [illegible] sine beatitudine aeternitate, falsum omnino est: si amitti ista beatitudo potest [illegible]; quis enim diligit [illegible] ti bonorum, timeat necesse est, ne aliquando amittat ipsa, sit miser. In maximarum autem rerum timore beatum esse non posse, aiebat Tullius de Finibus. vide probationem.

Nunc ad primam dico, potest Deum ex summa sua liberalitate hominum merita excedere perfecta beatitudine [illegible] [illegible] accipitur [illegible] Divinitus acceptam inclinationem ad bona [illegible] necessitate consequuntur [illegible] et generalem provisionem [illegible] ad [illegible] gere, et ordinare, ad [illegible] [illegible] tamen nihil [illegible] beatitudinis [illegible] requiratur inter [illegible] [illegible]

[illegible] quidem esse subjective [illegible] infinitum objective; imo ad totam æternitatem [illegible] verat. Demum, ut æqua sit legis sanctio, non requiritur ipsam servare [illegible] sufficiat [illegible] mortuorum [illegible] ni momenti [illegible]

Respondeo ad secundum. Quia animæ immortalitatem con[illegible] beatitudinis ex[illegible] saltem, nego. Porro nemo potest ignorare quod desiderat explicite, concedo; implicite nego: [illegible] nullam ideam habet, nemo certe desiderare [illegible] beatæ æternitatem ex[illegible] respondens in desiderio continetur; [illegible] æterna sit, ut patet ex [illegible].

[illegible] frustrari non potest desiderium beatitudinis, om[illegible]

[illegible]

[illegible]

[illegible] Quum [illegible]

[illegible] Dei violarit atque contaminavit; [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Porro nemo ignorat delicti crea[illegible] [illegible] [illegible]ditur potissimum ipsa [illegible] [illegible] quod brevi tempore [illegible] [illegible] non [illegible] [illegible] nomi[illegible] vel [illegible] [illegible] [illegible] vero nihil [illegible] [illegible] non habetur [illegible] alia vero est delicti macula [illegible] ac [illegible] aeterna, nisi per poeniten[illegible] [illegible] perpetuo desit, in [illegible]

[illegible]

[illegible] aeternam [illegible] exercet et ma- [illegible]

[illegible] cet, et manifestat justitiam [illegible]

[illegible] Sunt autem maxime utili- [illegible] licet in offi- [illegible] contrahantur [illegible] et ipso [illegible]

[illegible]

[illegible]

Argumentum quod [illegible] incredulis [illegible] rum Deus eo quod in [illegible] brutorum animabus mi- [illegible]

[illegible] vertio brutorum animas [illegible] sensoribus eam [illegible]

[illegible] extrinsecam [illegible]

[illegible] mae humanae [illegible]

[illegible]

[illegible] animam humanam immortalem [illegible] intrinsecam, et naturalem dicunt, quae in eo [illegible] est [illegible]

[illegible] ratione agenti [illegible] [illegible], imo etiam extrinseca [illegible] potestate [illegible] quit Deus illam annihilare; non vero ea immortalitate [illegible] essentialem appellant, quae illi [illegible] competit [illegible] essentia [illegible] minime Deo [illegible] ad Timotheum [illegible] Deus solus habet immortalitatem. Certum insuper est immortalitatem [illegible] animae vindicabimus clarissime ac divina revelatione demonstrari, sed hoc ad Theologos spectat. [illegible] nostram, et adversariorum in hac controversia [illegible] grave ingesserat damnum, cum contra maximum [illegible] credimus de animae immortalitate, et ita [illegible] [illegible] [illegible] immortalitatis. [illegible] autem [illegible] nullam vel minimum habent [illegible] [illegible] [illegible] contra [illegible] [illegible] quomodo [illegible] regula [illegible]

[illegible] Anima natura [illegible] immortalitatem [illegible] nem, quam animae ingenitam [illegible], et [illegible] [illegible] animae [illegible]

[illegible]

Psycologię, postremę Metaphisicę membri, finis.

[illegible]

[illegible]

Ethica sive, Moralis Philo-
sophia definitur scientia practica, quae actus volunta-
tis considerat, quatenus illis honestatis regulis conformati
ad aeternam hominis beatitudinem dirigantur. [illegible]
[illegible] Cicero philosophorum [illegible] [illegible]
[illegible] qui Ethicae operam [illegible] navarunt.
[illegible] enim juvat caeterarum rerum, quae sunt natu-
rae leges scrutari, [illegible] interim, [illegible] [illegible] [illegible]
at homo, neque ita actiones suas dirigere nobit juxta
honestatis regulas ut beatitudinem [illegible] [illegible]
[illegible] ergo [illegible] [illegible] [illegible] [illegible]
[illegible] tractanda illa certe quam maxime, quae ho-
minem [illegible] in ordine [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] omnium collocatione [illegible] [illegible], quam
virtutis dulcedo ineffabilis et ipsa beatitudo, ad quam sum-
[illegible] [illegible] [illegible] naturae auctore [illegible]
ter ordinati. Quare non dubito, quin operam impendere
[illegible] [illegible] [illegible] optimi, quo Ethicae [illegible] imbuami-
ni [illegible] [illegible] [illegible] [illegible] moralis
philosophiae [illegible] [illegible], favente Deo, vos
[illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] rem [illegible] [illegible], quam, ~~[illegible]~~
veluti in compendium redactam [illegible] [illegible]
[illegible] explanaturi [illegible]

Dissertatio Prima

De Beatitudine

A beatitudine exordiendum [illegible], cum [illegible] [illegible] actionum humanarum et [illegible], et [illegible] finium rationem sequitur [illegible] beatitudine [illegible] tamen [illegible] primi in intentione. Beatitudo itaque [illegible], posita est in [illegible] voluntati [illegible] beatitudo [illegible], ubi veterum recensebimus errores circa notissimum ho[illegible] Cartesium [illegible] est, beatitudi-nem, ad solam mentem proprie pertinere, cum corpus [illegible] spirituali [illegible] sit [illegible] tamen [illegible] appellatur bonum; malum vero dicitur [illegible] dolorem idemque bonum est causa beatitudinis [illegible] malum est [illegible] malum non inter absoluta, sed inter relativa [illegible] [illegible] robustos [illegible]; hinc est, ut non omne objectum qua-[illegible] prima fronte [illegible] [illegible]

liberet mihi [illegible] retinendo. Propterea etiam bona omnia quae
sunt ab honestate seiuncta, vere bona neque sunt [illegible] vel-
lari, nec rationabiliter eligi possunt.

Cum vero naturali cognatione irresistibili naturae impetu 3
beatitudinem appetimus, ita ut nullus hac in re humanae
libertati relinquatur locus; imo nihil nisi sub specie bo-
ni appetimus, nihil nisi sub specie mali aversamur. Id e-
videntissime sensus intimus demonstrat, neque de ipso
intimo sensu dubitat vel Academici, teste Tullio, dubitabant.
[illegible] nihil [illegible] vel
[illegible] ut [illegible]

Ad omnem aequivocationem praecavendam, probe di- 4
stinguere oportet amorem, odium, aversionem ab
electione, vel fuga. Amor enim et aversio sunt
inclinatio quaedam voluntatis ad amandum, vel odio
habendum aliquod objectum; electio vero, vel fuga, est
actus voluntatis, quo aliquid determinate et consulto
amplectimur; determinate, et consulto rejicimus.
Etsi autem boni vel mali repraesentationem necessario
sequatur amor, vel aversio non tamen inde conclu-
ditur necessario etiam electio, vel fuga. Consulan-
tur Psychologiae Numeri 88, 94, 97.

Quare vero beatitudinem, ad quam [illegible] (effectus) 5
hominem [illegible] ipso ordinatum, in hac vita non
[illegible] est. Ubi enim beatitudo non reperi-

tur

[illegible] omne malum non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] qui nescit [illegible] [illegible]
[illegible] omnia vitari nequeunt? Homo nascitur lugens, in=
numerabiles dolores [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] velut um=
[illegible] [illegible] [illegible] [illegible] [illegible] omnia
[illegible] [illegible] ipsi cum beatitudini [illegible] non noluit
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

6 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] distinguenda sunt [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible], ~~[illegible]~~ [illegible] [illegible]
[illegible] honor et [illegible] [illegible] [illegible] [illegible]
nullum divitiarum [illegible] nec [illegible] [illegible] [illegible]
[illegible] esse [illegible] in summum [illegible] [illegible]
illis ratio non insit ultimi [illegible] [illegible] [illegible]
[illegible], sed propter aliud. [illegible] vero nemini [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omnium [illegible] [illegible] omnium

[illegible] ipsius industria, omnium vacationem [illegible] occupatio. Ex ipsa bonorum definitione [illegible] est [illegible] tia quae aliunde [illegible] [illegible] [illegible] in eodem [illegible] et [illegible] ere in honore beatitudinem collocare. [illegible] non est bonum honorati [illegible] [illegible] [illegible] tem [illegible] minore producit) verum ad ipsum [illegible] fertur, cum nihil in honorante resideat. Haec ratio valet etiam relate ad gloriam, quam definiunt esse claram cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et gloriam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Quamvis autem [illegible] [illegible] [illegible] [illegible] [illegible] cipia interiora ad beatitudinem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] neque [illegible] neque [illegible] [illegible] summum in bonis internis sive [illegible] beatitudinem [illegible] [illegible] contendebant. Ut enim a Stoicis incipiamus, dicebant hi in virtute [illegible] esse beatitudinem [illegible] non adverterunt vel [illegible] [illegible] in recta [illegible] facultatum [illegible] [illegible] [illegible] tum ad alia [illegible] aliud refertur, in ipsa virtute ratio ultimi finis, sive summi boni esse non [illegible] [illegible] [illegible] requirit, ut per solam virtutem homo beatus sit; imo quam [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

rome et [illegible] de Stoicis Augustinus: [illegible]
[illegible] sunt, ut cum asseverent [illegible] in [illegible]
[illegible]
[illegible]
enim [illegible] in communi [illegible]
[illegible]. Et inde
[illegible] superba jactantia [illegible]
[illegible] non manet, quies, ut
[illegible] Si autem [illegible] nisi [illegible]
impedit ne [illegible]
[illegible]
[illegible]. Aristoteles enim [illegible] quisquis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et patientia [illegible]
[illegible] omnibus [illegible] certe [illegible]
honestis bonis affluat. Ubi enim tandem in [illegible]
ille? Nullibi [illegible] dubito quin [illegible]
[illegible] beatitudinem [illegible]. Sed [illegible]
[illegible]; certe non omnes, certe non maxima [illegible]
[illegible] certe non omnes, qui [illegible]
[illegible] ut beatitudinem [illegible]

veniant. Atque cum beatitudinem necessario appetere debeamus, omnes
homines ad beatitudinem sint destinati, necesse est omnes ut il-
lam consequantur, qui quantum in se est ad eam consequ-
endam intendant. Deinde nego hominem iis bonis instructum
quibus vult Aristoteles beatitudinem contineri, dici posse
beatum. Non enim careret hic homo maxima sollicitudine, et
timore ne illa bona amitteret. Neque enim cum necessario
illa relinquere deberet in morte, sed plurimis etiam ante mor-
tem casibus, quae res facillime fieret. Qui autem non vivent
sine maxima malorum formidine beatitudinem non
possunt consequi? Tandem animadverto hujusmodi bona non
esse beatitudinis [illegible] rationalem, qui nunquam ab
illis valeret satiari sed semper etiam atque etiam aliquid
desideraret quemadmodum totius humani generis experientia
a mundo condito ad nostra usque tempora invicte demonstrat et
merito canit ille:

Ultima semper

Expectanda dies homini, dicique beatus
Ante obitum nemo, supremaque funera debet

Ratione itaque, et experientia edocti nullum esse bonum fini-
tum posse humani cordis satiare appetitum, se [illegible] ad
Deum Optimum Maximum oculos convertamus, quem utque
objectum nostrae beatitudinis esse declaramus. Nam appetitus
noster tendit ad bonum universale, sive infinitum, tam-
quam ad suum objectum, et quo habito nihil
omnino desiderandum superest, atque hinc merito, quamvis
subjective finitus, objective tamen dicitur infinitus, ut-
pote qui fertur in Deum, quem possidere possumus non

aequidem civili, [illegible] physica et vitali, ut loquuntur communiter de schola philosophi, quo nomine venit [illegible] beatae cum summo suo bono per visionem, et amore conjunctio. Mirum proinde videri non debet caetera bona esse non posse ultimum nostrum finem, seu summum bonum; nam [illegible] D. Bernardi Dei capax mens quidquid Deo minus est, [illegible] non potest.

9. Dicunt, Deum naturaliter obtinere non possumus; naturali ergo desiderio illum non expetimus. Si enim expeteremus, ipsum naturale desiderium frustra nobis concessum esset et velleitatis vocabulo illud appellare oporteret. Accedit quod amicitia naturali [illegible] non possumus, quod nostram superat naturam. Aliqua enim intercedere debet proportio inter subjectum beatitudinem recipiens, et ipsum objectum beatitudinis. Atqui nulla inter eundem et hominem intercedit proportio. Ergo etc.

Verum cum Deus sit ultimus et naturalis rerum omnium creatarum finis, quia propter ipsum factae sunt et singillatim ultimus finis [illegible] a nullo alio objecto, ut vidimus, satiari potest [illegible] viribus eundem [illegible] quo [illegible] nostrae [illegible] Deum [illegible] ad summum bonum humanam [illegible] voluntatem [illegible] beatitudinem [illegible] naturalem [illegible]

tem. Ipse enim Deus, qui ad se tanquam ad finem ultimum nostram naturam ordinavit, illam fecit supernaturali adiutorii capacem quo suffulta, possit, suum ultimum finem assequi, et obtinere. Hinc ultimus hic finis etsi attendo uno quidem sensu supernaturalis esse, et dici debet, quatenus nimirum solis naturae humanae viribus nequit obtineri; sed alio etiam sensu naturalis quodammodo dici potest quatenus scilicet homini secundum illam naturam et appetitum quo a Deo donatus fuit maxime convenit. Quare ergo vel dicta sive voluntas quaedam imperfecta dicenda erit noster appetitus quo in Deum ferimur? Quamvis enim naturalibus viribus Deum assequi nequeamus, est tamen nostrae naturae summopere accomodatus, nosque ad illum tanquam ad finem, et beatitudinem, summe conservationem ipsius Dei auxilio nos pervenire [illegible], ratiocinante Aristotele, aliquando fieri per nos possumus, quod possumus per amicos.

[illegible] quod a nobis [illegible] potest quod naturaliter potest cognosci. Atqui naturaliter a nobis potest cognosci [illegible]. Ergo et. Quamvis enim Deus in infinitum nostram superet naturam, naturale tamen quoddam [illegible] in eum [illegible] genus, cuius quamvis non simus capaces ut rei infinitae et independentis [illegible] tamen ut objecti quod nos perficere potest et beare. Sed aliqua proportio, inquiunt, intercedere debent inter illum qui beatitudinem recipit et [illegible] objectum. Utique dummodo [illegible]
mo

mo non sit de proportione quantitatis, quae nulla propor-
tio inter Deum et nostrum esse potest, sed de proportione, quam vo-
cant habitudinis, et in eo stat, ut habeatur ex una par-
te subjectum perfectibile, et quod eam recipit, et ex alia objec-
tum quod recipit perficere, et beare. Patet autem, quo erit
objectum vel agens excellentius eo majorem vim habiturum
in subjectum naturam, vel potentiam perficiendam, adeo-
que majorem futuram inter utrumque proportionem.

Cum itaque verum, et bonum sint propria mentis hu-
manae objecta quidquid magis rationem veri et boni habebit,
erit etiam magis objectum ejusdem et consequenter solus
Deus optimus maximus qui est summum verum, summumque
bonum, erit summe verae et aeternae felicitatis.

Dissertatio Secunda.

De Actibus Humanis.

10 Actus humani illi dicuntur, qui fiunt ab homine humano
modo agente, idest advertente et sciente, sive qui ex deliberatio-
ne voluntatis procedunt, ad distinctionem actuum natu-
ralium, qui sunt motus interni et necessarii hominis, et ac-
tuum hominis qui ab homine committuntur sine ulla attentio-
ne et deliberatione.

11 Actus humani in elicitos et imperatos dividuntur. Illi nomi-
nantur a voluntate et in eadem consummantur. Non omnes
itaque actus humani sunt in agentis potestate, cum in-
terdum quandoque vis, seu coactio, et necessitas, seu inferiori po-
test

actibus imperatis, [illegible] qui corporis ministerio ex-
ercentur, quique [illegible] nonnunquam, [illegible]
[illegible] voluntatis imperio; imo quandoque etiam alie-
[illegible] potentiae, [illegible] memoriae, et imaginatio volun-
tati [illegible] [illegible] actus vero eliciti [illegible]
[illegible] coactioni [illegible] vim enim voluntati nec adhi-
[illegible] elicere ut [illegible] velit quod [illegible] non
vult, quod absurdum est. [illegible] tamen voluntatis
[illegible] nonnunquam necessitati, quando nimirum
[illegible] de bono in genere quod nequit non velle, et de
[illegible] quo allicitur quodammodo et [illegible]
[illegible] ut bonum, se illi exhibeat,
quae necessario [illegible] aliquo.

Hinc jam patet quaenam sint actus voluntarii; sunt e- 12
nim omnes illi qui fiunt cum cognitione intellectus et cum consensio-
ne voluntatis; quare voluntarii sunt, et liberi [illegible] intellectus co-
gnitio est necessaria ad voluntarium, ut ejusdem defectus, sive ignorantia
debeat esse inculpabilis ad tollendum voluntarium.

Caeterum ubi homo liber sit a necessitate et coactione nihil 13
[illegible] ignorantiam invincibilem, sive inculpabilem in actus hu-
manos ita influit ut imputabilitatem et imputabilitatis [illegible]
[illegible]. Etenim alicui actionem imputare est ipsum a-
[illegible] tanquam [illegible], [illegible]
actionis ejusdem, ut laudem, vel [illegible]

[illegible]=

[illegible] inde merevi [illegible] prout actionem, quam [illegible] vel omisit, ponere revera vel omittere tenebatur, aut contra [illegible] [illegible] coactione et ignorantia invincibili ita [illegible] sim actionis suae homo cognoscitur auctor. Si enim vera in talibus circumstantiis contingit [illegible] homo [illegible] [illegible] [illegible] [illegible] vere [illegible] et [illegible] [illegible] quantum [illegible] [illegible] sa [illegible] actuum [illegible] dominium et [illegible] [illegible] imputabiles [illegible] principio libero. Ut enim namque actus sit mihi imputabilis requiritur [illegible] cognoverim [illegible] vel saltem [illegible] et debuerim cognoscere [illegible] moralem [illegible] [illegible] [illegible] quod [illegible] [illegible] vel [illegible] determinare. Sed illud minimum praestat ab [illegible] ignorantiae invincibilis [illegible] [illegible] [illegible] [illegible] et [illegible] ubi [illegible] fit a necessitate et coactione ec.

14 Neque audiendi sunt [illegible] [illegible] etiam [illegible] qui metum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] de male [illegible] [illegible] in [illegible] Si enim [illegible] ignorantia [illegible] [illegible] officia ignorare, tunc enim absque ulla imputatione [illegible] vinculum infringeretur, et dicendum est contra eum [illegible] [illegible] [illegible] [illegible]

[illegible]

ne [illegible] rite exequetur, eo ipso [illegible] munera exequi, nec impedire velle [illegible] officii [illegible]

[illegible] metum fiunt licet [illegible]

so metu, non fierent, [illegible] tamen [illegible]

[illegible] voluntate [illegible] liber (nisi metus insaniam producat)

[illegible] metulam [illegible] bonorum [illegible]

[illegible] profecto est homo, qui ut hoc [illegible]

[illegible] morale operatur. De concupiscentia vero

[illegible] propter antecedentem concu-

piscentiam, omnino [illegible]

[illegible] sensitivus, ejusdemque propterea [illegible]

[illegible] rationi [illegible] debeat [illegible]

[illegible]

[illegible] quodammodo ad aliquid [illegible]

[illegible] et electio in ista libera [illegible]

quae recta rectam rationem [illegible] debet. [illegible] si [illegible]

[illegible] delinit eidem

actio [illegible]

[illegible] motus primo primo [illegible]

[illegible]

[illegible] homo humano modo non agit. Ne-

[illegible]

[illegible]

[illegible] argumentum [illegible] Spinozam, aliosque [illegible] demonstrem [illegible] existere.

[illegible] non ver[illegible] [illegible]

et [illegible] Quae superstitio, quae maleficia, quae [illegible] non dixit? [illegible] qualcumque [illegible] nobis blandimur [illegible]

[illegible] rationi con[illegible]

[illegible] hominem, [illegible] naturalis [illegible]

Quinto ex lex libertas [illegible]

[illegible] et [illegible] humana [illegible] natura [illegible]
[illegible] et [illegible] partem [illegible] adver-
[illegible] evaserunt [illegible]
[illegible]
Tandem, sic adversario, [illegible]
[illegible] inter homines [illegible]
[illegible] natura [illegible]
[illegible]
[illegible] et [illegible]
[illegible] autem [illegible]
[illegible] homines tenere [illegible] servandam,
[illegible] ergo [illegible] omnia [illegible] est [illegible]
[illegible] bonumque a malo distinguitur, et discrimina
[illegible]

[illegible] 17.
nale inter se natura [illegible] apparere non du-
[illegible]
[illegible] et [illegible]
[illegible] vicissim [illegible] Cicero [illegible]
[illegible] Hinc nullam omnino dispensationem admittere
[illegible]
[illegible] natura [illegible]
[illegible] ut [illegible] eorundem
[illegible] et [illegible]
[illegible] immutabilitas [illegible] nihilo-
minus actio aliqua evadit licita [illegible] naturam [illegible], et
independenter ab [illegible] illicita et inhonesta [illegible]

[illegible] esset [illegible] negotio de nostri [illegible] eadem abusu [illegible] [illegible] perniciem.

18. Certo itaque certius est praeter circumstantias actionibus [illegible] [illegible] [illegible] valebunt, sed circumstantias occurrere plurimum in humanas actiones influentes, non solum ad bonitatem vel malitiam [illegible] et minuendam, sed etiam tollendam [illegible] et multiplicandam. Unde [illegible] [illegible] [illegible] [illegible] [illegible] circumstantiis.

[illegible] [illegible] quem [illegible], nec ad circumstantias [illegible] Quo [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] formale objectum constituendum, et ipsi concurrunt) bono vel malo, [illegible] primo; [illegible] [illegible] [illegible]

[illegible] integra exigitur complexio eorum, quae ad ipsi constituendam bonitatem, et perfectionem requiruntur; quod si aliquid desit debet [illegible] mala; nam malum in boni privatione situm est. [illegible]

[illegible] [illegible] debet [illegible]

[illegible] debet [illegible] humanorum? Omnes humanae actiones [illegible] Deum [illegible] et [illegible] ex eo, quod Deus [illegible] in mundi creatione [illegible] nam aeternam [illegible] debet [illegible] 20

[illegible] quae vera, et absoluta [illegible] [illegible] beatitudinem [illegible] [illegible] [illegible] [illegible] ita omnes actiones humanae

fiant

[illegible] actionem.

[illegible]
[illegible]
[illegible]
[illegible] dentur nec ne actus indifferentes in ind.
[illegible] sicut alibi, hic quoque sequi
[illegible] videtur sententia, [illegible]
[illegible]
[illegible]
[illegible]
[illegible] fiat jam actio ex specie indifferens
[illegible].

22. Unum restat, ut de ratione brevissime dicamus, qua bonitatem, vel malitiam moralem actionum cognoscimus. Sumus enim, sumus adeo comparati, ut convenientiam, vel discrepantiam cum lege naturali actionum nostrarum, [illegible] in vita humana facillime, et naturaliter recta indicia [illegible] in quendam sensum corporeum nostris aliisque [illegible], et analogum, eadem causa itaque adscribendum censet, ut quemadmodum gustu [illegible] colorum, sic per sensum, quem excogitavit, sanctum bonum vel [illegible]. [illegible] vix quidem refutatione digna esse videtur. Quid enim magis absurdum et rationi contrarium [illegible] actionum moral[illegible] certum[illegible]

In

[illegible] [illegible] uniformitatis relativi cum lege esse aliquid corpo=
reum [illegible] materiale [illegible] [illegible], et mate-
riam [illegible] [illegible] necessitate easdem actiones sine ullo
[illegible] [illegible] mutatione aliquando esse, aliquando
non [illegible], nonnunquam bonas, nonnunquam
[illegible] [illegible] producunt vel non producunt ex liberta
te, et [illegible] interiori [illegible] et circumstantiis, insuper,
[illegible] aliquo sensu organico, nulla haberi potest notio
[illegible] earum rerum, quae spectant ad provinciam sensus
[illegible] nullum [illegible] nobis [illegible] [illegible] ad sentien
[illegible] [illegible] veniunt a sensibus, praeter sensus ipsos. Atqui a=
[illegible] etiam per Ratiocinium actionum mora
[illegible] [illegible] intelligere [illegible] non [illegible]
[illegible] moralitatem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de variis perfectionibus prae
[illegible] [illegible]. Quis enim unquam reddere possit rationem
[illegible] [illegible] [illegible] pertineat? Ergo sextum
sensum organicum [illegible] similem et analogum adserere
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. Qui vero sextum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
propria, sed translata seu metaphorica utuntur locutio=
ne, [illegible] similitudinem [illegible] [illegible]
[illegible] [illegible] [illegible] magnitudine,

[illegible]ilitate actionum moralitatem intelligendi [illegible] ergo
[illegible]premis[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] omnibus ratione utrarumque inter se [illegible] erent, sive qua
parte ex [illegible] [illegible] [illegible] [illegible] similitudine [illegible] ex
[illegible] [illegible] [illegible] et [illegible] [illegible] mortem [illegible]
[illegible] [illegible], et intellectualem [illegible] [illegible]
[illegible]

[illegible]

[illegible] sed etiam ipsa voluntas [illegible] [illegible]
[illegible]; magisque [illegible] [illegible] molestia [illegible] afficiatur.

[illegible]

a circumstantiis actionum, est semper [illegible] [illegible]

[illegible] amorem tumultus [illegible] pro regula morum tuta omnino [illegible] enim [illegible] ex [illegible] contra [illegible] non [illegible] quod conscientia dictat licet operari. Nam [illegible] potest erroneae errore invincibili, certe in [illegible] non debemus. Sed errans conscientia emendanda est, et actio suspendenda donec necessaria cognitio comparetur. [illegible] dum conscientia in dubium habemus, [illegible] valeamus, nec [illegible] libertati actio contrarius inclinari [illegible]

[illegible] vivere [illegible] omnibus [illegible] violaremus; [illegible] non [illegible] legem [illegible] in legem [illegible] jubet ut in dubiis [illegible] parte sequatur.

Dissertatio [illegible]

De officiis

[illegible] 24
[illegible] conjunguntur. Hinc tria exurgunt officiorum genera [illegible] seorsim agendum nobis est [illegible] philosophicas vanitates inoperosas vel [illegible]

Caput Primum.

De officiis hominum erga Deum, sive de Religione practica.

25 Religionis nomine venit cultus summi amoris obsequii, et venerationis exhibitus Deo. In theoricam et practicam religio dividitur, quarum prima veritates complectitur ad colendum Deum necessarias, et est velut fundamentum secundae, quae [illegible] illas veritates exercendo [illegible]. [illegible] spectant ad ipsam theoricam, satis pro temporis angustiis in Metaphysica [illegible]; restat ergo ut de practica religione in praesentiarum agamus. In [illegible] sit Propositio

26 Deo debetur cultus ~~tum~~ internus ~~tum externus~~.

Prob. Unanimi omnium gentium omnium temporum omniumque locorum consensione facile est demonstrare primam Propositionis partem. Ita enim, ut habet Cicero pro Flacco, cuilibet civitati religio est. Deum quisque natura [illegible], nec quisquam est homo qui [illegible] careat. Sed [illegible] Deo Optimo Maximo, Enti infinite bono et summo [illegible] amore digno [illegible] atque est [illegible], ipse [illegible] contingentia omnia [illegible], conservet [illegible] gubernet, innumera beneficia [illegible] quod maxime nobis [illegible] est quod [illegible]

in

verium, via unquam aliquis nisi perfecte insaniat negabit ab hominibus deberi amorem, obsequium, servitutem, adorationem, caeterosque actus religionis internos. Imo, cum Deus, si velit, nequeat se propria expoliare natura, aut efficere ut creaturae, ab ipso non pendeant essentialiter, homines non possunt sub hac obligatione dispensare. Nullum igitur dubium remanere potest quin cultu interno colendus sit Deus.

Propositio.

Deo debetur cultus externus.

Prob: Cum Deus nedum animi verum et corporis sit conditor 27
conservator et Dominus, illa ipsa argumenta, quae cultus interioris necessitatem probant, exterioris quoque obligationem aperte demonstrant. Totus scilicet quantus est homo ex anima constans et corpore, tenetur colere Deum, et quoad omnem sui partem adorare. Quid quod interni motus animi esse nequeunt quin externa quadam significatione [illegible] etiam appareant. Atque hoc adeo verum est, ut nulla unquam reperta sit natio, quae hunc cultum non admiserit, et si fuerunt, ut Athei profitentur, aliqua natio vel homines [illegible] quam humana, in quibus nulla significatio externa cultus erga divinitatem appareret, illas [illegible] nationes [illegible] non sunt veriti; unde ad hominem argumentum haeret vel debere eam esse Deo [illegible] vel [illegible] Divinitatis auctoritatem [illegible] admittendum.

Accedit quod cultus ipse internus [illegible] exterioribus [illegible]

brevi elanguesceret, et extingueretur. E non è egli evidente, inquit Fenelonius, che gli uomini attaccati ai sensi e in [illegible] [illegible] [illegible] più bisogno hanno in altri [illegible] [illegible] [illegible] [illegible] [illegible] per una [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], e questo che per far che riflettino una maestà visibile che abbaglia gl'occhi loro, e che adula le grossolane loro passioni. Senza la necessità dello spettacolo d'una corte per un re a riconoscere non si vuole la necessità infinitamente più grande di una pompa pubblica divina? questo è bene un'ignorare affatto i bisogni dell'uomo.

28 Ex his constat externa etiam pietate colendum esse Deum non quod forte indigeat externa alicujus significatione ad agnoscendam animi dispositionem, sed aliis omnino de causis. Adorare itaque oportet in spiritu et veritate, non vero per exclusionem actuum externorum, sed quatenus spiritus et veritas [illegible] unde [illegible] intuentur tamquam velut in mover sadrec [illegible] non esse tamquam [illegible] instrumentum, et medium actuum externorum.

2[illegible] [illegible] vero omnes cultus ~~[illegible]~~ aeque Deo grati, ac aeque hominibus salutares? [illegible] [illegible] [illegible] Religionum seu cultuum diversitas in eo sita est potissimum

ut [illegible] praescribat reliquis, quod altera praescribit esse negandam. [illegible]

[illegible] namque [illegible]

[illegible] et ad [illegible]

[illegible] delectum indifferenter [illegible] principis, [illegible] peculiari [illegible] in maximis [illegible]

[illegible] Per qual mo[illegible]

[illegible] all'approvazione [illegible]

[illegible]

[illegible]

[illegible] inter quas [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] societati [illegible]

[illegible]

[illegible]

32. Sed quid [illegible] de tot hominibus, [illegible]

[illegible]

aut [illegible]

jam inter [illegible]

Pascal, [illegible]

[illegible] Rousseau [illegible]. Non solum [illegible]

[illegible], et [illegible]

[illegible] Christianae, religio[illegible]

[illegible]

[illegible]

[illegible]

[illegible] etiam [illegible] catholi[illegible]

[illegible] ad sectas Novatorum, et si [illegible] theologico [illegible]

[illegible]

[illegible] catholicam [illegible]

[illegible] constituta [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] nostrarum [illegible] mereri [illegible]
[illegible] lumine non collustretur ad cognoscendum [illegible]
[illegible] licere voluerit non [illegible]
[illegible]
[illegible] eorum [illegible] verum [illegible]
[illegible] volitendo [illegible] [illegible].

Quamvis [illegible] videlicet [illegible] 33
[illegible]
[illegible] docere [illegible]
[illegible] quæ docent Dei æternitatem, [illegible]tatem, immen[illegible]
[illegible] mundi, animæque humanæ
[illegible] vel [illegible]
[illegible] valde [illegible] eoque [illegible]
[illegible] conservatis [illegible]
[illegible] contrariaque [illegible] difficul-
tate [illegible]
unde est, ut veteres philosophi, licet ceteroquin doctissimi, vel
[illegible] [illegible] dubitare [illegible]
[illegible]
[illegible] justitia placatur, quæ quidem ratio naturalis [illegible]
[illegible].

[illegible]
[illegible]
[illegible] religionem
[illegible]

[illegible]

[illegible] quanto meno io comprendo [illegible] tanto [illegible] segno che io debba stare della mia ragione [illegible]

Contra [illegible] Naturalistarum ea quae sunt supra rationem cum iis quae sunt contra rationem confundere tentantium. Cum enim verum veritati nequeat adversari, patet ea quae sunt contra rationem vera esse non posse. Quod verum est supra rationem [illegible] rationem, nec isto nequit dici esse contra rationem [illegible] se proferre nul, quam nostra [illegible] rationem humanam [illegible]

[illegible] comune della ragione [illegible]

[illegible] sovranità predichi [illegible] contraria dal comune

tare i diritti della ragione, la Religione essa stessa ci consa:

a. Il nostro divino Legislatore aloettava i Giudei all'esame

della sua autorità. I suoi Apostoli a ciò elettavano i Pagani:

i nostri Padri hanno costantemente a sì fatto esame esorti

[illegible] e noi ancora li animiamo a [illegible]

mei con tutta la sicurezza [illegible] con [illegible]

termere che il Cristianesimo venga rigettato da quei motivi me

desimi che lo hanno ad onta di gravissimi ostacoli stabilito,

e sostenuto in mezzo di tanti nemici. Così sacri ogni

volta, e anche quelli, che la ragion non può intendere, sono

[illegible] col mezzo della ragione. Il primo carattere

[illegible] essere [illegible]

[illegible] a ne [illegible] ma [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

num Atheismum, Despotismum, Materialismum. Stran

[illegible]amento [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] non [illegible]

[illegible]

[illegible] Deum habet auctorem [illegible]

[illegible] est [illegible]

[illegible]

[illegible] summi Oratores, uno [illegible] potentissimi Imperatores et Reges [illegible] genere [illegible]

[illegible]

[illegible] miraculi [illegible]

mentor: vel Religioni [illegible] propagatae [illegible]

[illegible] ... miraculis.

[illegible]

[illegible] miraculorum, si alterum jam cum [illegible]

[illegible] miraculis facta esse non credit;

hoc unum grande miraculum [illegible]

[illegible] miraculis credidit.

3° Demonstrata hac parte [illegible] Religionis nostrae divinitate, obvium [illegible] quam [illegible]

[illegible] argumentum [illegible]

[illegible] caeremoniarum, quae [illegible] credenda proponit

[illegible]

[illegible]

[illegible]

[illegible]

4° [illegible]

[illegible]

omnia a Deo casu moveantur, videtur necesse est, adeoque ipsi pro inscientia, ut omni in rebus adversis, anxius est destitutus maxime circa alteram vitam, eaque teterrima trepidatione versatur, propterea que miser est. Quod si omissa etiam Dei providentia ita vivit, quasi Deus res humanas non curaret, religionis officia scilicet nos [illegible] vivendo ignorare non potest, Deum se habere inimicum, primus [illegible] conscientiae acutissimus exagitatur, mortem non tam timet, quam perhorrescit; quae quidem sententia utraque est ad ultimum [illegible] miserrimam reddendam. Horum omnium veritatem maximo experientiae lumine collustrat. Accedit tot tantaque esse mala, et incommoda, quae hanc vitam vere [illegible] comitantur, ut qui alterius vitae beatioris spe destituitur, nihilque expectat, quod [illegible] valeat [illegible] comparare, miser omnino esse debeat. Istius vitae oblectamenta [illegible], et [illegible] [illegible] quamvis eum desiderio exurrecient, eisdem cogitur abstinere. Quod [illegible] homini nil in hac vita [illegible] [illegible]. Oblectatio enim quaeritur, et a rebus [illegible] animum quasi per [illegible] avertamus.

Ad bonum vero, societatis [illegible] religionem [illegible], 30 ut nulla [illegible] [illegible] Si enim invicem non fidant, jam procul ab [illegible]

tranquillitas, pax, securitas conveniunt, et necessario subla-
to supervenerat terror bellum mutuum, et societas civilis [illegible]
solvatur necesse est. Atqui ubi nulla vel [illegible] homines [illegible]
[illegible] continere nequeunt. Et re quidem vera [illegible]
[illegible] quam haberent in alio nisi in hoc [illegible]
[illegible] est nobiscum, in quo fiduciam habemus arbi-
trii tamen, se ad servandam fidem [illegible] non [illegible]
[illegible] non violanda validissime urgent motivum [illegible]
[illegible] servandam etiam eidem reluctante [illegible]
[illegible] et voluntate [illegible] est ut
prout magis vel minus de hisce [illegible], eo
etiam magis aut minus fidamus. Jam vero ~~[illegible]~~ [illegible] tantum a-
[illegible] ad servandam fidem [illegible]
nostraque, [illegible] non [illegible] etiam utile
[illegible] voluntate præsenti reluctante, quia religionem
[illegible] et in animo qui semper sibi [illegible]
numen [illegible] vindicem. Sublata ergo religione,
[illegible] fundamentum omnis [illegible]
[illegible] fundamento [illegible] etiam vero
[illegible]
videri non debet [illegible] omnes [illegible]
[illegible] fundamentum, in quo [illegible]
[illegible] ut non
[illegible]

[illegible] Politicum Inventum. Quam bene [illegible] Mentita est iniquitas sibi.

Quae motiva haberi possunt ad continendos homines [illegible] [illegible] omnia officia complectuntur, nec [illegible] sufficientia [illegible] nec firma adsunt, ut leviter considaranti patet; idque vel maxime verum de homine Atheo qui in credentium societate [illegible] Sed audiamus sunt [illegible] [illegible] l'Ateo è d'olente, ingrato, calunniatore, [illegible] sanguinario e conseguente [illegible] ed opera [illegible]mente ove sia sicuro della impunità per parte degli uomini. Alter vero: abbandonare l'idea [illegible] Dio giusto, che punisca, e che ricompensa, io non [illegible] [illegible] che nel contorto rimane [illegible] [illegible] amici [illegible] della mia felicità a spese della loro [illegible] [illegible] nel [illegible] a me un [illegible] Si vole [illegible] chiunque ha detto nel suo [illegible] un [illegible] un insensato. [illegible] 40

[illegible] 41

magis quam Christianae societati favet. Cum enim Deus sit societatis auctor, ipseque hanc religionem hominibus dederit [illegible] (quod est [illegible]) [illegible] religio, quam ipse dedit, et [illegible], [illegible] opera societati [illegible]. Sed praeterea ipsa religionis Christianae credulitas [illegible] tionem. [illegible] et [illegible], eo etiam magis religioni adhaeret. Sed qui magis religioni adhaeret, eo etiam magis ad societatis officia obeunda est paratus, ut vidimus n° 39. Religio ergo Christiana ac

41. Sed rem hactenus ab extra, ut ita dicam, consideravimus. Si [illegible] Christianae moralis principia [illegible] bona, atque sanctissima, videbimus nihil [illegible] societatis bonum [illegible] respexit, praeterquam [illegible] tur. Qui enim [illegible] charitatis [illegible] veri Christiani [illegible] [illegible] nae [illegible].

42. [illegible] Christiana [illegible] [illegible] etiam [illegible] haberi valent, sanctione sua et

Longe nobilioribus adjectis corroborare, vehementes animi concitationes non impedire, aut destruere [illegible] optima objecta dirigere, et honesta duntaxat media [illegible] obtinendi proponere et approbare quod inordinatum est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non minuere, sed [illegible] [illegible] [illegible] componere; vanam utique praesumptionem damnare, veram animi virtutem [illegible] [illegible] excitare [illegible] [illegible] [illegible] pusillanimitatem, privatam vindictam vetare, [illegible] [illegible] [illegible] non [illegible], inordinatam [illegible] [illegible] reprobare, honestum lucrum sancire, vel [illegible] divitiarum usum commendare. Utique probe [illegible] consilia a conciliis secernenda sunt: illa enim [illegible] omnes fere [illegible], haec eligi [illegible] [illegible] debent, [illegible] sunt cum circumstantiis omnibus [illegible] temperata, ut [illegible] nullum [illegible] [illegible] [illegible] [illegible] [illegible]. Haec de Religione practica, seu de Officiis homi[illegible] [illegible] [illegible] Deum.

[illegible]nimalem, et alia ad vitam rationalem. Vita homini[illegible] [illegible], [illegible] [illegible] [illegible] est in [illegible] [illegible] et [illegible] atque [illegible] [illegible] facultatum exercitio [illegible] velut instrumento exercentur. Cum homo [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] eorum et [illegible]

[illegible] ad vitae [illegible] pertinent [illegible] de [illegible] comparandis, et conservandis. Sed ne nimius [illegible] temperata, et [illegible] vivendum [illegible] natura [illegible] contenta [illegible] in eadem [illegible] marcescat, ideoque jugiter, at moderate exercendum est, nemo enim ignorat.

[illegible] ntur [illegible].

[illegible] et [illegible] vita [illegible] adhuc diligentius est curanda, quia nobilior [illegible] aeternitatem [illegible] nec vita anima [illegible] ordinata et pacata esse potest [illegible] ordinatus et [illegible] [illegible] ratione [illegible] recta ratione [illegible] [illegible] habuit [illegible] de [illegible] veterum, [illegible] lucubrationes, et studia ordinata fuere. [illegible] in Academia ex Senatu [illegible] cognitiones, et [illegible] in mediis innumeris [illegible] [illegible] recolentur [illegible] humanae naturae [illegible] humani [illegible]

[illegible]
[illegible]
[illegible]
[illegible] imaginum
[illegible]
[illegible] tradere [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] orationis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] 49

[illegible] Donnarebit [illegible]

[illegible]

[illegible]

[illegible] ...itatem requirent. [illegible]

[illegible] hominibus inveniendam destinati.

[illegible]

[illegible] Aliena [illegible]

[illegible] quam sit ad vena [illegible]

[illegible]

illud insuper perpendatur, quod [illegible] omnibus [illegible] est, facile patet ad religionem Christianam non agendam statum civilem hominis [illegible] [illegible] [illegible].

[illegible] hominibus distinguendam esse libertatem et [illegible] [illegible] libertate et aequalitate facti. Societas [illegible] [illegible] [illegible] et [illegible], et [illegible] [illegible] ut homines [illegible] [illegible] libertatem pro omnium bono et [illegible].

[illegible] Cardinalis [illegible] molte [illegible]

Della ineguaglianza del poter fisico, la retta ragione [illegible] [illegible] fisica [illegible] [illegible] [illegible] potere in ogni [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] societatem civile [illegible] [illegible] erexisse [illegible]. Caeterum [illegible] [illegible] [illegible] sententia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] paullatim, familiis [illegible] [illegible] [illegible] [illegible] communia [illegible] [illegible] [illegible] mutuum amorem naturalem, atque commoda, et utilitates quas in civili societate experiebantur. Haec [illegible] origo [illegible] [illegible] [illegible] non [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inter homines adesse oportere. Sed non solum [illegible] [illegible] locum habere [illegible] [illegible] [illegible] societas [illegible] civili [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] et [illegible] societate [illegible] in statum pronunciare. Verum [illegible] melior [illegible] [illegible] abusus status civilis non est ipsi statui imputandus; tertio [illegible] inter [illegible] [illegible] quod certe optimum est, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] saepissime valeat impedire; Demum [illegible] status societatis remediis [illegible] [illegible] non potest.

[illegible] et [illegible] sibi sufficiunt. [illegible] est necessarium [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] firmior et ipso longe feliciorem, nobiliorem [illegible]

[illegible] societatis [illegible] [illegible] [illegible] [illegible] felicitatem [illegible] atra bile, seu melancholia affecti [illegible] major [illegible] [illegible] societatis [illegible] et media, quae adhibet ad minuendam non augendam tendunt humanam miseriam. [illegible] homines [illegible] [illegible] [illegible] [illegible] tristitia;

indica prætetulisse[+]. Anacoritarum cenobitarumque exemplo aliquid proficere etiam vellent antisocialis [illegible]; quasi vero [illegible] hujusmodi homines, qui speciali divina inspiratione tale vitæ genus amplexi sunt, multum societati non debeant, ipsam societatem non [illegible] bent, propriique status securitatem tamquam a communi [illegible] a societate [illegible] non [illegible]

[illegible] etiam in societate civili aliquando belli [illegible] [illegible], sed non [illegible], sed non in generis humani exterminium; ultra enim plurimorum mortem generatim bella absolvuntur, ipsi [illegible] securitatem pacemque [illegible] maxime gentis etiam bellum gerentis [illegible] [illegible] [illegible] juribus naturæ et gentium

[illegible] statum civili societati non [illegible] naturalem contendunt, quia homines in illo statu [illegible] [illegible] [illegible] cultati, ut faciam satis, dicam statum civilis societatis simul esse naturalem, et adventitium, si [illegible] [illegible] fructus [illegible] [illegible] [illegible] [illegible] [illegible] Naturalem statum hominis, ait [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectu [illegible] [illegible] tatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui consentit cum hominis natura [illegible] [illegible]

non cum ratione, at recto facultatum humanarum usu, postquam hanc maturitatem et perfectionem hæ facultates [illegible], sunt [illegible] [illegible] [illegible] hæc mire convenit definitio [illegible] [illegible] illam naturalem [illegible] [illegible] et debere. Si tamen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] repugnabo. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] regiminis formam [illegible] [illegible] [illegible] libertatem semel [illegible] [illegible] regiminis ratione institutæ, illis jura, et officia quibuscum quæ natura ipsa prohibet, quæ qui [illegible] [illegible], qui violat improbus est, et sceleratus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et Leviathan inter cæteros [illegible] 53.
[illegible] [illegible] [illegible] [illegible] [illegible] hominum [illegible] hominis [illegible] [illegible] in civili societate degentium, statum naturalem esse [illegible] belli cum [illegible] [illegible] [illegible] [illegible] [illegible]) statusque civitatum inter se naturalis, idest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] status naturalis hominis esse non debet [illegible] [illegible] neque talis, ut ad totius [illegible] [illegible] [illegible] destructionem tendat, qualis esset status [illegible] [illegible], quod quidem manifestum [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] horrent, sed illa, quam naturaliter [illegible] [illegible]
[illegible]

[illegible] bella quae=
[illegible]
nam a [illegible]
[illegible] natura [illegible]
[illegible]
[illegible] alienissimi, [illegible]
[illegible] indigent, in lucem [illegible]
[illegible]
[illegible]
[illegible] hominem [illegible] a natura [illegible]
[illegible]
[illegible]
[illegible] ad mutuum amorem sunt procreati etiam
[illegible]
[illegible] hominum quae pacem desiderat, et suadet
[illegible].

55 [illegible] tamen, secluso societatis vinculo, fore ut
[illegible] saepissime oriretur, quia saepissime propter hu=
manam [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] natura [illegible]

omnibus adesse in omnia, et contra omnes [illegible] ordinamque insunt [illegible] ad rationem, et contra [illegible] rationem, quod est [illegible] ideoque [illegible] defendendi, [illegible] non ex ordine et falso [illegible] judicio, sed ex recta ratione procedere debet [illegible] profecto non suadet mihi omnino necessaria esse, itaque contra omnes [illegible] debere. Mitto absurditatem [illegible] jurium [illegible] [illegible] unanimi [illegible], scilicet, seclusa [illegible] [illegible] rerum omnium communitatem negatam [illegible] fuisse, quatenus unusquisque [illegible] [illegible] et [illegible] [illegible] quatenus [illegible] [illegible] [illegible] enim recta ratione [illegible] fuisse. Taliter ergo [illegible] [illegible] [illegible] Deum [illegible] [illegible] primo doctore fuit constituta esse [illegible] [illegible] [illegible] nisi civilis societatis habenis coerceri [illegible].

Sed iam [illegible] [illegible] 56.
[illegible] et [illegible] [illegible] non qui intellectum tantummodo [illegible] veritatem, sed qui illam diligit ex animo. [illegible]

recti normam in tota vitæ ratione [illegible], et [illegible]li-
ter sequitor. Cavete summopere, ne vana scientia
[illegible] [illegible] certis [illegible] et media,
[illegible] theorii videatis agnovistis, ita ut aliorum
etiam errores, [illegible] detegere possitis, vos ipsi sum-
[illegible] pernicie illud obliviscamini; hæc adhi-
bere negligatis.

Ethicæ seu Moralis Philosophiæ
Finis.

Datum 23 Julij anno Rep. Sal: 18[illegible]8 [illegible] [illegible] ego Piccini Nicolaus sub disci-
plina R. P. [illegible] di [illegible] C. R. S. P.
in Collegio [illegible] operam navavi.

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Finis

tum a suis notis separatum, aut notas ipsas se=
paratim ab objecto consideret. Maximus in omni
scientia est abstractionis usus, cujus ope ideas u=
niversales omnes comparamus. Ideae objectum
est individuum vel species, vel genus, vel diffe=
rentia. Quid individui nomine veniat satis patet
ex dictis; est namque quodlibet objectum unde=
quaque determinatum. Species est collectio in=
dividuorum, quibus aliqua nota communis necessa=
rio competit; genus est collectio specierum, quibus
aliqua nota communis necessario competit; differen=
tia est nota illa, quae determinat diversitatem uni=
us individui vel speciei vel generis ab aliis individuis
speciebus, et generibus, et distinguitur in differen=
tiam individualem, specificam et genericam. Pe=
trus est individuum, quia concipitur cum omni=
modis suis determinationibus. Si a determinatio=
nibus singularibus Petri abstraho, quae Petrum
a ceteris hominibus distinguunt, restat idea ho=
minis, cui tantum competunt veluti notae, vita
sensus, ratio, quae cum omnibus hominibus commu=
nes sint, idea hominis est idea speciei. Si adhuc